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CHICAGO, ILLINOIS

Illinois Catholic Historical Review

VOLUME III

JANUARY, 1921

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THE FIRST CATHOLICS IN AND ABOUT CHICAGO

A REMARKABLE DOCUMENT

It is always a matter of interest to be able to determine who first visited or settled in an afterwards prosperous and progressive locality.

Although facts of this nature frequently go unnoticed and by the mutations of time are often lost, yet careful research by many investigators has enabled us to tell with quite a degree of certitude who first visited and dwelt within the borders of our great metropolitan city,—Chicago.

Leaving out of consideration the red men who, for perhaps many centuries prior to recorded history, roamed about the region, or from time to time fixed their habitation within its present confines, we can quite definitely state who were the first white visitors.

In this connection the investigations of historians leave no doubt that Rev. James Marquette, S. J., and Louis Jolliet, together with five Frenchmen, passed through the territory now known as Chicago in late August or early September of the year 1673, as they returned from their journey from what is now known as Mackinac to the Red River of Arkansas.¹

We have no record to indicate that they stopped at Chicago, but the record is clear that on the 4th of December, 1675,² Father Marquette, accompanied by two Frenchmen, landed at the mouth of the Chicago River, then located where the present Madison Street, if pro-

¹ Marquette's report of his first trip and his journal of the second trip are the best authorities for these earliest days. Both are printed in Vol. 59 Thwaites *Jesuit Relations*. Also in Kellogg *Early Narratives*.

² Marquette's Journal, *op. cit.*

jected, would intersect the lake. It is quite definitely settled too that the trio remained at the mouth of the River from the 4th to the 11th of December;³ that they then lifted their canoe to the ice of the Chicago River, and dragged it up the river to the junction of the branches and thence southwest up the southern branch to a point two leagues from the entrance,⁴ which would bring them about where Robey Street intersects the present drainage channel.⁵

They lived there in a cabin which they erected from at least the 14th of December, 1674, to the 29th of March, 1675.⁶

These were then the first Catholics in Chicago, and the first white men ever known to have inhabited the present territory now within the boundaries of Chicago.

The next white dwellers of Chicago, of which we have a definite account, were Rev. Pierre François Pinet, S. J., and Rev. Julius Bineau, S. J., who established the Mission of the Guardian Angel in 1696.⁷ Between the visit of Father Marquette and the establishment of the Guardian Angel Mission Robert Cavalier Sieur de La Salle had no doubt passed through what is now Chicago, perhaps in 1679, 1680 or 1682. There is some dispute as to which route La Salle took on some of his journeys. There is no dispute, however, that the Mission of the Angel Guardian existed in this region. Various locations have been assigned to it, but there seems little reason for doubting that it was very near the mouth of the Chicago River. This Mission existed from 1696 to 1699.⁸ For a short interval it was suppressed, but was re-established again.

Because no definite record has been discovered proving the contrary, it has been assumed by many writers that no white men lived in Chicago for the next century and a quarter or more. When the circumstances are considered, however, this is a most unreasonable assumption. Both missionaries and traders were passing from Canada to the interior of Illinois, and both the mouth of the river and what was known as the portage (the land passage between the Chicago

³ *Ib.*

⁴ *Ib.*

⁵ The Crilly Lumber Company, at the instance of Mr. G. A. O'Shaughnessy, has planted a mahogany cross at the point, as nearly as can be ascertained, where Father Marquette's cabin was located.

⁶ Marquette's *Journal*, *op. cit.*

⁷ The best authority on this mission is a letter of Father Francis Buisson de Saint Cosme, a priest of the Seminary of Foreign Missions, who, with two other priests, came through Chicago in 1699. The letter is published in Shea's *Up and Down the Mississippi*, and also in Kellog's *Early Narratives*.

⁸ See letter of Rev. James Gravier Thwaites *Jesuit Relations*, Vol. 65, p. 53.

River and the Calumet River) were good trading points, and it is more than probable that both missionaries and traders were located in what is now Chicago during the most of that period.

Whatever the facts in this regard may be, the earliest records we have show that in 1765 a woman named LaCompt, formerly named LaFlamme, who was born at St. Joseph, on Lake Michigan, and afterwards became a woman of considerable note, lived in Chicago.⁹ Madame LaCompt was a devout Catholic, and became quite a figure in history as a resident of Cahokia.¹⁰

There is a tradition that has persisted of a trader by the name of Guarie, who lived on the north branch of the river in 1778.¹¹

In 1790, a mulatto, Jean Baptiste Pointe de Saible, from San Domingo, lived on the north side of the main branch of the River, in what afterwards became better known as the John Kinzie House. De Saible was a colored man, and is described as a "well educated and handsome negro, very much in the French interest."¹² He cultivated the Pottowatomi Indians, and the baptismal records of St. Louis bear some indication that some of his family was Catholic. He remained in Chicago until 1796, when he removed to Peoria or St. Louis.

There is evidence that Antoine Ouilmette lived in the vicinity of Chicago,—possibly farther to the north at the time,—in 1790.¹³ Ouilmette was a Frenchman, and a Catholic, and a signer of the first petition for a priest sent to Bishop Rosati at St. Louis in 1833.

When de Saible left the region he sold his cabin to Francis LeMai, a French Canadian trader, who remained here until after 1800.¹⁴

To these names of the very earliest Catholic settlers must be added that of Louis Pettel, who lived here at least prior to 1805.

Rev. Gilbert J. Garraghan has called attention to a church record which throws some light upon the earliest residents of Chicago:

"On October 7, 1799, a party of Chicago residents (*habitans Chicagou*) were in St. Louis enlisting the services of the acting pastor of the place, the Recollect Father Lusson for the baptism of their children. The party included Francis LeMay (Mai) and his wife, Marie Theresa, Roy and Jean Baptiste Peltier and the latter's wife, Susanne

⁹ See Quaife, *Chicago and the Old Northwest*, p. 137.

¹⁰ *Ib.*

¹¹ *Ib.* p. 138.

¹² *Ib.* p. 139.

¹³ See letter in *fac simile* in *New World*, April 14, 1900.

¹⁴ Quaife, *op. cit.*, 141.

Pointe de Saible. Joseph and Marie Theresa LeMay (Mai) and Eulalia Peltier were the names of the children baptized."¹⁵

We are without definite records concerning the faith of the residents of what is now Chicago for a few years running from 1800 to about 1813. There were several French families¹⁶ and several Irish settlers or soldiers,¹⁷ all of whom were perhaps Catholics, but there is no means of establishing what their religion was. It is known that at the time of the Fort Dearborn massacre, August 15, 1812, or at least the day after, Alexander Robinson, a half-breed Pottawatomi chief, came to Chicago, and that he was a Catholic.¹⁸

On the day after the massacre William Caldwell, another half-blood Indian chief, half Irish and half Indian, arrived, who was a Catholic, and either remained or came again later and remained.¹⁹

Jean Baptist Beaubien came in 1805 (?), 1814 (?), or 1817, and was the forerunner of the big family he represented, as well as of the French Canadian influx.²⁰

PETITION FOR A PRIEST

From this time on the little settlement grew, and the accessions for some time were largely Catholic. The best record we have of these early Catholics is contained in a petition which was sent to Bishop Rosati in 1833, requesting that prelate that he send a priest to Chicago. On this petition is found the following names of heads of families and the number of persons connected with the family. The petition reads as follows:

PETITIONERS FOR FIRST PRIEST IN CHICAGO

To the Right Rev. Catholic Bishop of the Diocese of Missouri, of St. Louis, etc., etc.

"We, the Catholics of Chicago, Cook Co., Ill., lay before you the necessity there exists to have a pastor in this new and flourishing city. There are here sev-

¹⁵ Garraghan, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 19.

¹⁶ The Beaubiens, Pettel, LeMai, LaLime and LaFrambois.

¹⁷ Matthew Irwin, U. S. factor, lived here in 1810 and was no doubt a Catholic. John Burns lived here before 1812. In the garrison at Fort Dearborn in 1812 were the Whistlers, Ensign George Rowan, Sergeant Otho Hays, Sergeant McPherson and John Hamilton, Privates James Corbin, Phelim Corbin, Dyson Dyer, Daniel Dougherty, John Furey, Samuel Kilpatrick, James Latta, Michael Lynch, Hugh Logan, Duncan McCarthy, John Simmons, Walter Jordan, John Smith, Sr., and John Smith, Jr.

¹⁸ Garraghan, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, p. 27.

¹⁹ *Ib.*

²⁰ See Quaife, *Chicago and the Old Northwest*, p. 278.

eral families of French descent, born and brought up in the Roman Catholic faith, and others quite willing to aid us in supporting a pastor, who ought to be sent here before other sects obtain the upper hand, which very likely they will to do. We have heard several persons say were there a priest here they would join our religion in preference to any other. We count about one hundred Catholics in this town. We will not cease to pray until you have taken our important request in consideration.'²¹

The following names appear on the petition and the number of members of the family or persons represented was added after each name. The names are here given in alphabetical order:

Assgood, Dexter	1
Beaubien, Jean Baptiste	14
Beaubien, Mark	12
Bourassa, Leon	3
Broudeur, Jean Baptiste.....	1
Caldwell, Billy	1
Caldwell, J.	1
Chassut, Jacques	5
Chevalier, Louis	3
Deplat, Bazile	1
Duvocher, Jean Baptiste.....	1
Falevy, I. B.....	1
Francherez, Louis	1
Hogan, John Stephen Coates.....	1
Hondorf, John	1
LaFramboise, Alexis	4
LaFramboise, Claude	4
LaFramboise, Joseph	7
LaFramboise, R.	4
Leclerc, Pierre	3
Mann, John.....	4
Miranda, Jean Baptiste	3
Monselle, Charles	1
Ouilmette, Antoine	10
Owen, Thomas Joseph Vincent	10
Perry, Nelson Peter.....	1
Pothier, Jean	5
Proulx, Jean Baptiste.....	1
Rabbie, Jean Baptiste.....	1
Robinson, Alexander	8

²¹ Garraghan, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, pp. 147-148.

Saver, Bill	1
Smith, Mathias	1
St. Ours, Antoine.....	1
Tabeaux, Jean Baptiste.....	1
Taylor, Anson H.....	1
Taylor, Charles	2
Vaughn, Dill	1
Vaughn, James	1
Walsh, Patrick	2
Whistler, Major John.....	6

The foregoing petition was written by some individual then in Chicago, but by whom this writer would not hazard a guess, especially in view of the fact that he has not seen this particular document. A likely person to have written the petition was John Stephen Coates Hogan, who was then postmaster of Chicago, an alderman, or rather, a member of the town council, because the settlement had not yet been organized as a city, and was in 1830 elected a justice of the peace. He was too, during his entire residence here, prominently associated with the existing military organizations, and an active officer. It was said of him that he was the best educated man in Chicago during his residence here.²²

It has been stated that a meeting was called at the hotel kept by Jean Baptiste Beaubien, which became known as the Sauganash, the popular Indian name given William, familiarly known as "Billy" Caldwell, and meaning Englishman, or, generally speaking, whiteman. Beaubien named his hotel, the first in Chicago, in honor of Billy Caldwell.²³ At this meeting it was agreed to ask Bishop Rosati to send a priest to Chicago, and someone wrote the foregoing petition, and in the same handwriting affixed the name and number of Catholics in the locality.²⁴

This petition may, therefore, be regarded as containing the first official list of members of the Catholic Church of Chicago.

Immediately upon receipt of the petition Bishop Rosati assigned Rev. John Mary Irenaeus St. Cyr, whom he had ordained to the priesthood a few days before, to Chicago, and by the first of May of the same year (1833), Father St. Cyr had arrived in the town and cele-

²² Kirkland, *The Story of Chicago*, p. 129.

²³ Andreas, *History of Chicago*, Vol. I, p. 106.

²⁴ Garraghan, *ILLINOIS CATHOLIC HISTORICAL REVIEW*, Vol. I, p. 147.

brated his first Mass in a little building belonging to Jean Baptiste Beaubien, on Sunday, May 5, 1833.²⁵

Father St. Cyr soon began keeping a parish record, the entries upon which for some years, having escaped the great fire of 1871, have been preserved. These records help to identify the early Catholics, and will be further alluded to.²⁶

PETITION TO RETAIN FATHER ST. CYR

The most important document concerning the establishment of the Church in modern Chicago has recently come to light, and the writer has been most fortunate in being able to inspect the original. It is another petition by the Catholics of Chicago begging Bishop Rosati to permit Father St. Cyr to remain. The new diocese of Vincennes had been created in 1834, and when the new Bishop, Right Rev. Simon William Gabriel Bruté assumed jurisdiction, Bishop Rosati wrote Father St. Cyr to return to St. Louis, as the Bishop of Vincennes was under the obligation of providing clergy for Chicago.

In the few years that had passed since Father St. Cyr established the Church (St. Mary's,—now the Paulist Church), the people had grown to like the sincere young French priest, and accordingly petitioned the Bishop that he might remain.

This remarkable document reads as follows:

TO THE RT. REV'D DOCT'R ROSATI—ST. LOUIS

The undersigned Roman Catholic inhabitants of the town of Chicago have heard with the deepest regret that you have recalled the Rev'd Mr. St. Cyr from this mission and as such an event would in their opinion be productive of injurious consequences to the cause of Catholic truth in this place they humbly beg leave to call your attention to the actual situation of our people in this mission and request that you will carefully consider all the circumstances previous to such removal.

They would in the first place inform your Grace that the Rev'd Mr. St. Cyr by his exemplary conduct great zeal in the cause of religion and incessant perseverance has endeared himself to every member of our congregation and is highly esteemed by the members of other denominations. And having acquired a sufficient knowledge of the English language to enable him to preach and instruct with fluency and elegance they conceive that his removal would be a subject of bereavement to the whole congregation.

²⁵ *Ib.*

²⁶ A future number of the ILLINOIS CATHOLIC HISTORICAL REVIEW will contain a study of these records, a copy of which was found amongst the effects of the late William J. Onahan.

That his associate the Rev'd Mr. Shaffer although equally distinguished for piety and zeal has but an imperfect knowledge of the English language and is consequently unfitted for discharging the spiritual duty of a pastor among an English population.

That as we have in this town two thousand and perhaps more Catholics as there are a large number of Catholic families in the adjacent country particularly on the line of the Chicago and Illinois Canal the great body of the laborers on which are Catholics to all of whom the clergy here must render spiritual assistance, the attention therefore of a clergyman speaking the English language will be indispensably necessary and they would humbly represent that nothing but the most imperious necessity should induce the removal of a man from such a vast field of labour who is so beloved and revered by his congregation.

That as our church is totally inadequate to contain the fourth part of the attending congregation we have taken the preliminary steps to erect a new chapel for accommodating our large and increasing society. The removal of the Rev'd Mr. St. Cyr will operate to retard and delay that work so much desired not only by Catholics but by various members of other denominations.

That as this is the most important place in this State as the population is so rapidly increasing that we can in a few years justly expect a Catholic population of several thousand. And as one clergyman cannot possibly discharge the duties annexed to it good policy as well as duty requires that we should have clergymen stationed here capable by their example of improving respect—by their talents of dissipating ignorance and prejudice and by their zeal and perseverance of building up in this new region the imperishable monuments of our holy religion.

We therefore humbly entreat Your Grace not to deprive us of a dearly beloved pastor at the commencement of his usefulness but to leave him where his zeal and virtue are so well appreciated and so likely to redound to the best interests of the Church.

This remarkable document was signed by the following:

SIGNATURES TO PETITION TO RETAIN FATHER ST. CYR

Ahearne, James	Butler, Peter	Cummins, Thomas E.
Allen, John	Cahill, John	Cunningham, Patrick
Allen, William	Canavan, Dennis	
	Canavan, Martin	Dalton, David
Barron, William	Carel, Thomas	Di Fortz, Emanuel
Bartly, James	Carpenter, Samuel	Dillon, John
Beaubien, Jean B.	Carroll, J. W.	Dimmen, Francis M.
Beaubien, M.	Cassidy, Thomas	Donovan, Michael
Beaubien, Mark, Sr.	Chaffe, Peter	Donovan, Simon
Beaubien, Mark, Jr.	Clark, Henry	Donovan, Simon, Jr.
Bolland, William	Clark, Lawrence	Dowd, James
Brannen, James	Connelly, Dennis	Doyle, Joe
Breen, Thomas A.	Cody, Thomas	Doyle, Sam O. C.
Brennan, Joseph	Conroy, James	Doyle, Thos.
Burke, Edmund	Conroy, William	Duffy, Hugh
Burk, Henry	Creamen, Daniel	Dunn, Charles
Burke, Michael	Cremin, Daniel	Dunn, John

Dwyer, James	Hurle, William	O'Donnell, John
Dwyer, James		
Dwyer, William	Kelliher, Edmund	Powers, Jefferry
	Kelly, John	Powers, Patrick
Early, Bryan	Keenan, John J.	
	Keenan, Patrick	
Falvey, Dennis	Killeen, Patrick	Ranney, William S.
Farrell, Thomas		Rattol, H.
Fenton, Dennis	Lally, A. M.	Rea, William
Fernel, Patrick	Levy, S.	Reid, Henry Herm
Filler, George L.	Ludlong, James	Ring, Thomas
Flavin, John V.		Rustre, Edmund
Floethary, James	Madigan, Mathew	Rogers, James
Forrester, Michael	Markey, Pretor	Ryan, Edward
Fox, Thomas	Manhal, Richard	
	McDonnell, Charles	Sautryn, I. H.
Gainor, Henry	McFail John	Schrage, John
Geary, Dennis	McGrath, Daniel	Scot, John
Gehen, Thomas	McGrath, James	Shill, Thos. A.
Glynn, Michael	McGuire, John	Sullivan, John
Gorman, Patrick	McNamara, James	Sullivan, Owen
Grady, Patrick	McNamara, Patrick	Struell, Edward
	Meagher, Michael	
Hainey, John	Molloney, James	Talbot, James
Hanacy, Cornelius	Mooney, James	Taylor, Augustin D.
Hanrahan, Thomas S.	Mun, Jeremiah	Taylor, Charles
Harney, Richard	Murphy, Edward	Taylor, Haran
Higgins, John	Murphy, Patrick	Taylor, Solomon
Higgins, Michael	Murphy, Richard	Tobin, John P.
Higgins, Patrick		Tobin, Thomas
Higgins, Timothy	O'Brien, James	
Howe, Joseph	O'Brien, Patrick	Walsh, Patrick
Hurley, John	O'Brien, James	Ward, Bernard
Hurley, John	O'Bryen, Michael	Ward, Thos.
Hurly, Thomas	O'Connor, Timothy	Watkins, Thos.
		White, Patrick

The following *facsimile* must prove most interesting:

FAC SIMILE OF PETITION TO RETAIN FATHER ST. CYR

1837- Petition of the Catholics
of Chicago

To the Rt Rev & Doct Roselli St Louis.

The undersigned Roman Catholic inhabitants of the town of Chicago
have heard with the deepest regret that you have recalled
the Rev^d M. St Cyr from this mission and as such an event
would in their opinion be productive of serious consequences to
the cause of Catholic truth in this place they humbly beg leave
to call your attention to the actual situation of our people in
this mission and request that you will carefully consider all the
circumstances previous to such removal

They would in the first place inform your Grace that the Rev^d M. St Cyr
by his exemplary conduct great zeal in the cause of religion and
unfailing perseverance has endeared himself to every member of our
congregation and is highly esteemed by the members of other
denominations. And having acquired a sufficient
knowledge of the English language to enable him to preach
and instruct with fluency and elegance they conceive that
his removal would be a subject of bereavement to the
whole congregation

That his associate the Rev^d W. Shaffer although equally distinguished for
piety and zeal has but an imperfect knowledge of the
English language and is consequently unfitted for discharging
the spiritual duties of a pastor among an English population

That as we have in this town two thousands and perhaps more Catholics
as there are a large number of Catholic families in the adjacent country
particularly on the line of the Chicago and Illinois Canal the
great body of the labourers on which are Catholics to all of whom the
Clergy here must render spiritual assistance. the attention therefore
of a clergyman speaking the English language will be indispensably
necessary and they would humbly represent that nothing but

the most impetuous necessity should induce the removal of a man from such a vast field of labour who is so beloved and revered by his congregation

That as our church is totally inadequate to contain the fourth part of the attending congregation we have taken the preliminary steps to erect a new chapel capable of accommodating our large and increasing society. The removal of the Rev^d Mr St Cyr will operate to retard and delay that work so much desired not only by Catholics but by various members of other denominations

That as this is the most important place in this state as its population is so rapidly increasing that we can in a few years justly expect a Catholic population of several thousands. And as one clergyman can not properly discharge the duties annexed to its good policy as well as duty requires that we should have clergymen stationed here capable by their example of inspiring respect - by their talents of dissipating ignorance and prejudice and by their zeal and perseverance of building up in this new region the imperishable monuments of our holy religion

We therefore humbly entreat your grace not to deprive us of a dearly beloved pastor at the commencement of his usefulness but to leave him where his zeal and virtues are so well appreciated and so likely to redound to the best interests of the church -

Bernard Wava
Charlottesville

Barner Rogers

Henry Gairner

Patrick Walsh

Patrick White

Lamail Carpenter

Henry Reguier

Colson Taylor

Charles Taylor

Mark Beaubien Sr

Mark Beaubien Jr

S. H. Lacey

John B. Beaubien

M. B. Beaubien

Stigau Drevon

Richard Murphy

Charles McDonnell

John Dillon

Hugh Duffy

William Reed

James Lacey

Henry Beaubien

Jeffery Taylor

Patrick	Patrick Murphy	Donig Councelly
Levy	Loe Doyle	Thomas Cassidy
John Finney	James Barry	Joseph House
Edmund Kilduff	James McNamara	James Tolbert
John P. Labin	James Davel	Mr E. Cummins
Thomas Brown	Joseph Brown	Daniel Brennan
Thomas John	Michael Horner	Cornelius Harney
Daniel Brennan	James O'Brien	Law. O.C. Doyle
Patrick Cunningham	Patrick Higgins	Joseph Caden
Michael O'Donoghue	Bryan Early	Thomas Fox
James Dwyer	Thomas Geher	Edward Murphy
William Hargis	Thomas Carel	Thomas Ringe
Nick. Hargis	John Coot	William Barnes
John Schrage	Thomas Higgins	Patrick Power
John Cahil	Jeremiah Wren	Michael Donary
August D Taylor	John Hurley	Harvey Loylot
A. McTalley	Samuel Shume	John Kelly
John J. Keenan	John Howlers	Francis M. Dumas
Patrick Keenan	David Kelly	Patrick Laman
James Fleet	Nathan Macdonald	Manuel D. Dumas
Thomas Travell	Michael Sullivan	William Bellard
William Canroy	John Sullivan	Michael Higgins
Thos. A. Shield	Patrick O'Brien	Peter Chappie
Martin Canavan	James A. McKinn	Edw. P. Lang
William Hale	Timothy Higgins	Patrick Sullivan
Dennis Canavars	Michael Linn	Edmund Burke
Patrick Grady	Michael Burke	Charles Duns
Thomas Shannahan	Henry Clark	James Spillberg
John Allen	Laurence Clark	Peter Morley
William Allen	Michael Keaghy	Shuell McFarrell
Peter Butler	James Thaly	John Dunn
John Daniel	Joseph	David Dalton
Patrick Linn	Thomas Flannery	James Mooney
Henry Gallagher	Timothy O'Connor	Stated McNamee
Shue Keefe	John Sullivan	James Moloney
	John P. J. J.	Richard McNamee
	Michael O'Brien	

David McLeath
 James Foran
 Thos. Doyle--
 James McCreath
 Anna's Tuttle
 George J. Felle
 William Skinnery
 Dennis Leary
 Dennis Halvey --
 James Brown
 Mrs. Waneel

There are several remarkable features about this document. To begin with, one is struck not only by the pen artistry of the writer of the petition, but as well by the choice English employed.

As one reads this petition he is consumed with curiosity to know who it was in the early uncultivated day that not only possessed such expertness in handwriting, but displayed such scholarship and lofty expression in composition. Who wrote this remarkable petition? After long study by the writer of this article and consultation with others, it was determined to submit the petition to a handwriting expert, and accordingly Mr. James I. Ennis, of Chicago, who enjoys a national reputation as a competent handwriting expert, was consulted. After careful study and upon the authority of Mr. Ennis, the conclusion is arrived at that the fourth signer, Richard Murphy, drafted the petition. The reader may for his own satisfaction examine the several letters in Mr. Murphy's name in comparison with the same letters where they appear in the petition, and may or may not arrive at the same conclusion.

Assuming that we have made the right surmise as to the writer of the petition, the question naturally arises, who was Richard Murphy; and it is a matter of keen regret that such study as we have been able to give the matter has not enabled us to trace this scholarly gentleman.

If the petition itself is notable in its diction and penmanship, the signatures of the petitioners are scarcely less so. The *facsimile* pre-

sented herewith enables a study of these signatures by the reader, and it seems entirely safe to predict that should a similar number of signatures be collected promiscuously in any part of the City of Chicago today, they would not excel in merit of execution and in the display of sterling characteristics, that handwriting is supposed to indicate, the signatures attached to this petition, made long ere schools were a universal blessing, and made too, by a class of men, mainly Irish, and altogether of what used to be slightly alluded to as "foreigners" and who have received very little credit in general for education and culture.

Another interesting feature of this petition illustrates a distinct metamorphosis in the resident population of Chicago. Whereas the petition of 1833, containing thirty-nine family names, and totalling one hundred and twenty-nine persons, clearly shows twenty-three of the families, and a larger proportion of the individuals to be French, with only seven Irish family names, the new petition shows one hundred and seventeen Irish, and not to exceed a dozen Frenchmen. This indicates the advance tide of the Irish influx that brought so many of that nationality to Chicago and other parts of the State of Illinois and the West.

How interesting it would be to be able to go into the details of the lives of the men represented in these petitions: How and when they came to this remote station on civilization's frontier. What was their business or profession? What of the family and home ties, which it is safe to say they highly prized, else they would not be so solicitous regarding their religious welfare. These are in the truest sense the first families of Chicago, and proud indeed should be all those who can trace their lineage thereto.

JOSEPH J. THOMPSON.

Chicago.

SEBASTIEN LOUIS MEURIN

I.

THE LAST OF THE ILLINOIS JESUIT INDIAN MISSIONARIES

Heroism and deeds of valor will ever command the respect and admiration of men. Although heroism has been displayed by many men and women it may be questioned whether a series of heroic deeds equal to that of the Catholic missionaries in foreign and pagan lands was ever chronicled by the historian. It is no exaggeration to say that the records of her missions are some of the brightest pages in the history of the Church, who has ever sent her sons and daughters to foreign fields to preach the word of God and win souls to Christ.

Three centuries ago Canada was a mission field, sanctified by the labors and blood of the French missionaries and martyrs who sacrificed talents, wealth, position, home, country, all, to labor for Christ in the wilds of America. Indeed, so striking is the heroism, so great the devotion and constancy of these champions of Christ that they elicit the eulogy of some and the admiration of all. "The physical vigor, the moral heroism, and the unquenchable religious zeal of these missionaries were qualities exemplified in a measure and to a degree which are beyond the power of pen to describe. Historians of all creeds have tendered homage to their self-sacrifice and zeal, and never has work of human hand or spirit been more worthy of tribute. The Jesuit went, often alone, where no others dared to go, and faced unknown dangers which had all the possibility of torture and martyrdom. Nor did this energy waste itself in flashes of isolated triumph. . . . The great services which the Jesuit missionary rendered in the New World, both to his country and to his creed, were due not less to the matchless organization of the Order to which he belonged than to the qualities of courage, patience, and fortitude which he himself showed as a missionary."¹

Even those who misunderstand the missionaries or are unable to appreciate the motives which actuated them are loud in their praise. Bancroft, however, would have us believe that "the missionaries encountered with dismay the horror of life in the vast, uninhabited regions where in a journey of twelve days not a soul was met."² We

¹ Munro, William B., *Chronicles of New France*, pp. 117, 118.

² Bancroft, George, *History of the United States of America*, Vol. II, p. 186, edition of 1883.

have serious doubts as to the objective truth of this statement, but if dismay ever entered the soul of the missionary it was soon dispelled by the courage born of a love of Christ and the souls He redeemed. No one familiar with Parkman's works on early Canadian history will insinuate that he was partial to the Catholic Church or her priests, and yet he says: "The lives of these early Canadian Jesuits attest the earnestness of their faith and the intensity of their zeal. . . . One great aim engrossed their lives. 'For the greater glory of God'—*ad majorem Dei gloriam*—they would act or wait, dare, suffer, or die. . . ."³ "Far from shrinking, the priest's zeal rose to tenfold ardor."⁴

In the ranks of this army of heroes, Jogues the martyr and Marquette the explorer and missionary are most familiar to students of American history—their lives, their achievements, their sufferings are known, but after all they were only two, the most conspicuous indeed, yet only two of a host of brave hearts. That their devotion, their intrepidity and zeal were not singular, but typical rather of a large class, is brought home to us by the study of the lives of their fellow-laborers. Peculiar interest to the citizens of the states of the Mississippi Valley attaches to the person and career of Father Sebastien Louis Meurin, missionary for many years at Kaskaskia, Ste. Genevieve, Cahokia and Ft. Chartres, pioneer priest of Saint Louis, and the last Jesuit of the old Society to die in the Mississippi Valley.

Sebastien Louis Meurin was born at Charleville, northeastern France, December 26, 1707. Although his early life is shrouded in obscurity and we know nothing of his childhood and boyhood days we have reason to conjecture that his education included a good primary schooling, supplemented by attendance at a Jesuit college. At the age of twenty-two he entered the Society of Jesus, at Nancy, becoming a member of the province of Champagne. When he had completed the studies pursued by members of his order, he was ordained priest and assigned to the mission of Canada. Canada, at the time of which we speak, was but a vague geographical term, including nearly all the immense French territory in North America, large portions of which were not only not colonized but even unexplored. That the young priest had volunteered for this arduous mission scarcely admits of a doubt when we recall to mind that throughout the previous half century the French Jesuits had signalized themselves by zeal for the mission of Canada. To labor in Canada, sanctified by the

³ Parkman, Francis, *The Jesuits in North America*, p. 43.

⁴ Parkman, Francis, *op. cit.*, p. 43.

labors and blood of their countrymen, Jogues, Brebeuf and others, was the ambition of many noble young souls. The achievements of their countrymen were an inspiration to them, arousing them to like effort. Father Meurin arrived in Canada some time in November, 1741; early the next February he began his apostolic career among the Illinois Indians.

The Illinois Indians,⁵ members of the Algonquin family of aborigines, included the Kaskaskias, Cahokias, Tamaroas, Peorias and Mitchigamias; they occupied the territory south and west of the river to which they eventually gave their name, and the land between the Illinois and Sangamon rivers. Of these tribes "the Tamaroas had settled the country about the mouth of the Illinois and Missouri rivers as early as 1680,⁶ while at Cahokia "as early as 1699, an Indian and a French Mission of the Holy Family were established, the former by the Jesuits, Julien Binneteau and Francis Pinet, and the latter by Father St. Cosme of the Seminary of Foreign Missions."⁷

When Father Marquette entered the Illinois river on the last stage of his epoch-making exploration of the Mississippi he discovered a thriving village of the Kaskaskias, opposite the present Starved Rock, Illinois, a tribe so friendly and well disposed towards the black robe and his message of Christianity that they entreated him to return.⁸ This he did in 1675 and established in their village the mission of "the Immaculate Conception of the Blessed Virgin," just as he had named the great river in honor of the sinless Mother of Christ.⁹ At first the mission flourished. Father Claude Jean Allouez, S. J., who succeeded Father Marquette, writes: "I found this village largely in-

⁵ The following spellings of this name are found: Ilinois, Illenois, Illinoies, Illinoise, Ilonois, Islinois.

⁶ Alvord and Carter, *The New Regime*, p. 216.

⁷ Beuckman, Rev. Frederick, *Civil and Ecclesiastical Jurisdiction in Illinois*. ILLINOIS CATHOLIC HISTORICAL REVIEW, July, 1918, p. 65.

⁸ *Jesuit Relations*, 59:161. "We have seen nothing like this river which we enter, as regards its fertility of soil, its prairies and woods; its cattle, elk, deer, wildcats, bustards, swans, ducks, parroquets, and even beaver. There are many small lakes and rivers. That on which we sailed is wide, deep, and still, for 65 leagues. In the spring and during part of the summer there is only one portage of half a league. We found on it a village of Illinois, called Kaskaskia, consisting of 74 cabins. They received us very well, and obliged me to promise that I would return to instruct them. One of the chiefs of this nation, with his young men, escorted me to the Lake of the Ilinois, whence, at last, at the end of September, we reached the bay des pants, from which we started at the beginning of June."

⁹ Brown, Stuart, *Old Kaskaskia Days and Ways*,—ILLINOIS CATHOLIC HISTORICAL REVIEW, April, 1919, p. 414.

creased since a year ago. Formerly, it was Composed of but one nation, that of the Kachkachkia; at the present time there are eight tribes in it, the first having summoned the others, who inhabited the neighborhood of the river Mississippi. One cannot well satisfy himself as to the number of people who Compose this village. They are housed in 351 cabins, which are easily counted, as most of them are situated upon the bank of the river."¹⁰ Prosperity did not abide with this Indian village, for during the last decade or two of the century the Illinois suffered so severely at the hands of the Potawatomi and Iroquois that hundreds of their men, women and children were killed or reduced to slavery. As continuation in this locality could not but result in the utter destruction of the Kaskaskia tribe¹¹ the remnant of the tribe resolved to migrate to new fields. They set out under Father Gabriel Marest, S. J., and it seems that they intended to go to the vicinity of New Orleans. Considerable obscurity involves both the time and immediate objective of this migration. Investigators agree that it must have occurred about the year 1700; they likewise agree that eventually the Kaskaskia founded the village which perpetuates their name, but while some are of the opinion that the Indians proceeded directly to Kaskaskia and founded their village in 1700 or 1701,¹² one authority has recently proved that the village was founded later after the Indians had spent the intervening years at the mouth of the Des Peres river in Missouri.¹³ According to the

¹⁰ *Jesuit Relations*, 60:159.

¹¹ This name occurs in the following forms: Kaskaskias, Cascakias, Cascaskias, Caskakias, Kachkachkia, Kakachkiouek, Kaskasia, Kaskaskia, Kaskias. To these must be added the abbreviated form of "Kats." "Kaskia" is in common use today among the people in the vicinity of Kaskaskia.

¹² *Jesuit Relations*, 65:101-103. On the 16th of February, 1701, Father James Gravier writes: "I received on my return from Michilimachinack the letter that you did me the honor of writing to me by way of the Mississippi, Addressed to Father Aveneau, who sent it to me at Chikagoua—whence I started in 1700, on the 8th of September, to come here. I arrived too late among the Illinois of the strait—of whom Father Marest has charge—to prevent the migration of the Village of the Kaskaskia, which has been too precipitately made, in consequence of uncertain news respecting the Mississippi settlement. I do not think that the Kaskaskia would have thus separated from the Peouroua and from the other Illinois of the strait, if I could have arrived sooner. I reached them at least soon enough to conciliate their minds to some extent, and to prevent the insult that the Peouroua and the Mouingouena were resolved to offer the Kaskaskia and the French when they embarked. . . . After journeying four days with the Kaskaskia, I went on ahead with Father Marest, whom I left ill among the Tamarouha, where Father Pinet performs in peace all the Duties of a Missionary."

¹³ Kenny, Rev. Lawrence, S. J., *Missouri's Earliest Settlement and Its Name*, *St. Louis Catholic Historical Review*, Vol. I, No. 3, April, 1919, pp. 151-157.

traditional, and, hitherto more generally accepted interpretation, "this removal of the Kaskaskia tribe from their old home was to the site of the modern village of Kaskaskia. These savages at first intended to migrate to the vicinity of Iberville's new post in Louisiana; but Gravier induced them to remain at the above place. The village was called by them Rouensac, after their chief Rouensa; the Jesuit mission therein was named for the Immaculate Conception."¹⁴

Kaskaskia, the new settlement, was "on the right bank of the Kaskaskia river about six miles above its entry into the Mississippi river and about two miles from the latter. Here the Kaskaskia river was about three hundred and fifty feet wide, and the bluffs on the opposite side were about two hundred feet high. The village was named by the Jesuits "Le Village de l'Immaculée Conception de Cascasquias," and was not laid out in any regular form, but like most Indian villages consisted of a row of lodges or huts scattered along the river."¹⁵ To this oasis of civilization in the heart of America came traders, trappers and voyageurs from Quebec and Detroit, who in due time formed marriage alliances with the daughters of Indian chiefs and warriors. At first a mission, Kaskaskia developed into a trading, and eventually into a military post. Among the natural advantages which induced people to settle at Kaskaskia must be numbered the extraordinary fertility of the soil and the mineral resources. "The Country is extremely Fertile," says Aubry. "Wheat and Indian Corn grow very well, and all the European Fruits succeed to a Wonder. They make very passable Wine from the wild Grapes, and their Beer is very good, they make Indian Sugar. There is Mines of Lead, Quarries of Stone, and plenty of Salt."¹⁶ That he did not exaggerate is proved

"The Kats to the extent of about thirty cabins have established their new village two league below this one on the other side of the Mississippi. They have built a fort there and nearly all the French hastened there.

"The chief of the Tamarois followed by some cabins joined the Kats, attracted by Rouensac who promises them much and makes them believe him saying that he is called by the great chief of the French, Mr. d'Iberville, as Father Marest has told him.

"The remainder of the Tamarois numbering about twenty cabins are shortly going to join their chief, already settled at the Kats. So there will remain here only the Cahokias numbering 60 or 70 cabins. They are now cutting stakes to build a fort." Extracts from a letter of Rev. Mr. Bergier, of April 13, 1701. Transactions of the Illinois State Historical Society, 1908, No. 13, p. 238.

¹⁴ *Jesuit Relations*, 65:263.

¹⁵ Brown, Stuart, *Old Kaskaskia Days and Ways*, ILLINOIS CATHOLIC HISTORICAL REVIEW, April, 1919, p. 415.

¹⁶ Alvord and Carter, *The Critical Period*, p. 5.

by the words of another writer, who affirms that the land is suited to the growth of Indian corn, wheat, rye, oats, barley, hemp, tobacco, etc. He even asserts that no land could be more fertile than these bottom lands, of which the Kaskaskia Indians had taken possession.¹⁷

Father Meurin began his labors at Kaskaskia in the spring of 1742. The other Jesuit missionaries, succeeding Father James Marquette, the founder of the mission, in their order were: Claude Jean Allouez, Sebastien Rale, Jacques Gravier, Pierre François Pinet, Julien Bineteau, Pierre Marest, Louis Marie de Ville, Jean Charles Guymonneau, Joseph François de Kereben, Jean Antoine le Boulenger, Nicholas Ignace de Beaubois, Jean Dumas, René Tartarin, Philibert Watrin, Étienne Doutreleau, Alexis Xavier Guyenne, Louis Vivier, Julian Joseph Fourre and Jean Baptist Aubert. In Father Meurin's day there were two missions, one for the French in charge of Father Jean Baptiste Aubert, S. J., and one for the Illinois Indians; for two decades and more—til 1763—this Indian Mission was the chief scene of his ministry. In all probability he would have spent many more happy years in this retreat had not disaster overwhelmed the mission and all but terminated his own efforts to spread Christ's kingdom in the hearts of these wild children of forest and prairie. Here at Kaskaskia his duties were identical with those of missionaries at other missions; there was no variety in essentials, but details of course differed according to the disposition and customs of the Indians.

A beautiful picture of the daily life at Kaskaskia has been left us by one of the missionaries:

“At sunrise, the bell rang for prayer and mass; the savages said prayers in their own language, and during mass they chanted, to the air of the Roman chant, hymns and canticles, also translated into their language, with the suitable prayers; at the end of the mass the missionary catechized the children. Having returned to his house he was occupied in instructing the adult neophytes and catechumens, to prepare them for baptism or for penitence, for communion or for marriage; as soon as he was free, he went through the village to arouse the believers to fervor, and to exhort unbelievers to embrace Christianity. The rest of the day was needed for reciting the divine office, studying the language of the savages, and preparing the instructions for Sundays and feast-days. . . .”¹⁸

So much for the life of the missionary. The life of the Indians has been detailed by Bancroft in his great work:

¹⁷ Brown, Samuel R., *The Western Gazeteer or Emigrant's Directory*, 1817. Transactions of the Illinois State Historical Society, 1908, p. 301.

¹⁸ *Jesuit Relations*, 70:227-229.

¹⁹ Bancroft, George, *op. cit.*, Vol. II, p. 187.

"At the mission of Kaskaskia at early dawn, the pupils came to church, dressed neatly and modestly . . . after receiving lessons, they chanted canticles; mass was then said in presence of all the Christians in the place, the French and the converts,—the women on one side, the men on the other. . . . In the afternoon the catechism was taught in the presence of the young and the old, and every one, without distinction of rank or age, answered the questions of the missionary. . . . At evening, all would assemble at the chapel for instruction, prayer, and to chant the hymns of the church . . . at the close of the day, parties would meet in the cabins to recite the chaplet in alternate choirs. . . . Saturday and Sunday were the days for confession and communion, and every convert confessed once in a fortnight."¹⁹

How like the reductions of Paraguay these missions among the Illinois! How different the Indian portrayed in these lines from the blood-thirsty savage, gloating over the bloody scalps which dangle from his girdle!

The first documentary proof of Father Meurin's pastoral duties at Kaskaskia is to be found under date of September 19, 1746, when he baptized Madeleine and Pierre Pani, Chicasaw slaves of Jacque Michel, who had previously contracted a natural marriage.²⁰ Two years later on May 19, 1748, he united in marriage Nicolas Boyer and Dorothy Olivier,²¹ both of whom were parishoners of Kaskaskia. As neither bride nor groom had acquired the art of writing they had to content themselves with a mere cross affixed to the official entry. Father Meurin's entries and signature are read with ease, but his script is not as legible as that of Father Watrin, who made and signed most of the records for this period.

Though Kaskaskia was the chief scene of Father Meurin's labors it was not the only place where he labored, for at the distant post of Vincennes he likewise discharged the duties of parish priest.²² The parish records of this place begin under date of April 21, 1749, with

²⁰ *Registre des Mariages dans l'Eglise de Notre Dame de l'Immaculee Conception aux Cascaskias*, Nov. 20, 1741-Feb. 10, 1884, p. 12.

"1746. Le 19 de Septembre le Pere Meurin a baptisé Marie Madeleine de la nation des Tchicachas appartenant a Jaque Michel dit Dufrene et a supplié le meme jour les ceremonies du bapteme a Pierre Pani de nation appartenant au meme: Ils estoient auparavant mariés de mariage naturel, et par leur bapteme leur mariage est devenu chretien. Les temoins du bapteme de Madeleine ont été Jean Jeantry, et Marie Francoise Michel fille de Dufrene l'un parrain l'autre marraine de Madeleine qui ont signé au registre des baptemes avec le F. Meurin.

P. F. Watrin, J.

²¹ *Registre des Mariages*, etc., p. 19. This entry is the first made and signed by Father Meurin. The Parish records of Kaskaskia are in an excellent state of preservation; at present they are kept in the archives of Saint Louis University, Saint Louis, Missouri.

²² Shea, *History of the Catholic Church in the United States*, I:578.

an entry of the marriage of Julian Trottier des Rivières and Josette Marie²³—a marriage performed by Father Meurin himself after he had proclaimed the banns according to custom. On June 25th of this same year he also begins the baptismal register by recording the baptism of an Indian child, christened not inappropriately Jean Baptiste.²⁴ The following day he baptized the boy's mother and then conferred the nuptial blessings on his parents, who had been united in a natural marriage for a long time.²⁵ In 1750, Father Louis Vivier, one of Meurin's four collaborators, writing to another Father, gives us a passing glimpse of our hero:

²³ Records of the American Catholic Historical Society, Vol. XII, p. 209.

"In the year one thousand seven hundred and forty nine the 27 day of the month of april ,after having published three bans between julien trottier du rivieres son of julien trottier des rivieres of the parish of Mont real and josette marié daughter of antoine marié and marie anne chicamicge the parents ("les peres et meres'') living in this parish without their being any impediment, I the undersigned missionary of the company of jesus performing the functions of pastor have received their mutual consent of marriage and have given them the nuptial benediction, with the ceremonies prescribed by Holy Church in the presence of monsieur de St. Ange. Lieutenant of a company of detached marines Commandant at poste Vincennes, of jean Baptiste Guilbert, Toussaint Guilbert, antoine Bouchard, jean B. Ridet, Louis Gervais witnesses who have signed with me. S. L. Meurin jesuite.

St. Ange Commandant
at poste vincén
filliatro

Boucher
J. B. Ridday
Louis Gervais

This sheet has been transferred by me the undersigned.

S. L. Meurin Jes.

This happy family was soon broken up by death. On page 56 of the Records we read:

"27 December 1750 died in this parish Josette Marie Wife of julien trottier Desrivieres, trading in this poste, 18 years of age, after having confessed and received the Holy Viaticum and the sacrament of extreme unction. Her body was buried with the usual ceremonies in the church of the parish under her bench on the gospel side the 28th of said month and year. S. L. Meurin Jes.

Two months later occurred the death of the infant son, whose birth had most probably occasioned the death of the youthful mother.

"15 February, 1751, died in this parish Julien desriviers son of julien des rivieres & josette marie two months old. Buried with the usual ceremonies in the church of this parish near the body of his mother. S. L. Meurin S. J."

²⁴ Records of the *American Catholic Historical Society*, Vol. XII, p. 42.

²⁵ Records of the *American Catholic Historical Society*, Vol. XII, p. 42.

"Conferred nuptial benediction on pierre giapichagane called let petit chis & Catharine mgkicge (already united in a natural marriage for a long time) the 26th of June, 1749."

The missionaries evidently found difficulty in spelling the names of the Indians.

"There is another point which you desire, and on which I will satisfy you; and that is the description of our Missions. We have three in this quarter: one consisting of Savages; one of French; and a third, partly of French and partly of Savages. The first is composed of over six hundred Illinois, all baptized excepting five or six; but the brandy sold by the French, especially by the soldiers, in spite of the King's repeated prohibitions, and that which is sometimes distributed to them under the pretext of maintaining them in our interest, has ruined this Mission, and has caused the majority of them to abandon our holy religion. . . . I usually reside in this Mission of Savages with Father Guienne, who acts as my Master in the study of the Illinois language. The French Cure under Father Vattrin's charge is composed of more than four hundred French people, of all ages, and more than two hundred and fifty Negroes. The third Mission is seventy leagues from here. It is much smaller; Father Meurin has charge of it."²⁶

At this date Father Meurin's name begins to appear frequently in the parish records, but always in the hand of Father Watrin, who records marriages of Indians and negro slaves performed by Father Meurin.²⁷ However, nothing out of the ordinary occurred to feature his missionary life among white men and red. In the catalogue of the Province of France of the Society of Jesus, at the end of the year 1756, he is recorded as "among the Illinois";²⁸ he is still assisted by four other fathers, of whom Father Alexander de Guyenne is superior. These few references spread over a period of fourteen years must convince us that Meurin's life in the missions was a life of toil and obscurity, a life hidden in Christ and devoted solely to God; vain-glory and worldly praise had no place in such an existence. Someone has said that the nation without a history is the happiest of nations. If this be true and if it apply equally well to individuals we must infer that these long periods which have nothing special to chronicle in the life of Father Meurin must have been happy years, and if we contrast the years which succeeded this period with those happy days, we must admit, that in Father Meurin's case at least, the adage is indeed verified.

The peace of the missions was not to endure; the sweet calm was to give place to storms; disaster loomed close at hand. God's

²⁶ *Jesuit Relations*, 69:201-203.

²⁷ Among the marriages are the following:

April 7, 1755, Francis and Mary Anne, slaves of J. B. Bauvais.

March 27, 1757, Joseph and Marie Louise, negro slaves.

December 10, 1757, Jean Louis and Genevieve, negro slaves.

December 11, 1757, Alexander and Marguerite, slaves.

January 17, 1758, Nicholas and Angelique, negro slaves.

January 28, 1758, Joseph and Susan, Christian Indian slaves.

²⁸ *Jesuit Relations*, 70:89.

enemies became active in America even as they were active in Europe, and they purposed to bring the missions to ruin by sacrificing the devoted men who conducted them. The Superior Council of Louisiana, in servile imitation of similar proceedings by the Parliament of Paris and other French Parliaments, arrogated to itself the role of reformer, as evil men are prone to do, and resolved upon examining the Institute of the Society of Jesus with a view to its ultimate suppression. It is self-evident that a secular council such as this enjoyed no ecclesiastical authority or jurisdiction; it is more than probable that its members were ignorant of theology and canon law, upon which any just sentence must necessarily be based; finally, it is known that the majority of them at least could even be reproached for ignorance of the very language of the document upon which they were about to pass judgment.²⁹ But such considerations were too trifling to deter the Council from action! Could fairness or justice be expected in the findings of such a tribunal inspired by such motives? Assuredly not, and hence we are not startled by the verdict, but we are pleased to learn that there was at least one gentleman who refused to sacrifice his conscience. Monsieur de Chatillon cast the one dissenting vote in favor of the Jesuits.³⁰ History has passed verdict on the action of this Council, and in the words of Judge Edward O. Brown, she acquits the devoted missionaries of the charges lodged against them. After examining the evidence upon which the decision was based, he says: "By virtue of an infamous decree the Superior Council of Louisiana, an insignificant body of provincial officers who undertook in 1763 to condemn the Society of Jesus, and to suppress the order within Louisiana,"³¹ the Jesuits were seized, taken to New Orleans and sent from there to France.

As the people in the colonies and missions were not bereft of all sense of justice, injustice such as that premeditated must needs be disguised, the real motives for action must not be divulged, but some reasons must be advanced. The decree was issued July 9, 1763. With rare effrontery, it asserted "that the Institute of the Jesuits was hostile to royal authority, the rights of bishops, and the public peace and safety; and that the vows taken according to the Institute were null."³² Evidence to substantiate these charges was not forthcoming—the honorable council overlooked minutiae. Did this deluded Coun-

²⁹ *Jesuit Relations*, 70:217.

³⁰ *Jesuit Relations*, 70:219.

³¹ Brown, Edward Osgood, *The Parish Records of Michilimackinac*, p. 47.

³² *Jesuit Relations*, 70:219.

cil fancy that posterity would not tear away the mask of hypocrisy? Novel and at variance with facts as were the findings of this pseudo-ecclesiastical court, they were deemed insufficient, and in addition it was alleged without a vestige of proof being adduced, that the Jesuits of the colony "had not taken care of their missions, that they thought only of making their estates valuable, and that they were usurpers of the vicariate-general of New Orleans." How unfounded as regards the missions in general these charges were might be gathered, if proof is desired, from Father Watrin's challenge: "There is today hardly any province in France where there is not some prominent person who has lived in Louisiana; of these persons, there is not one who has not known Jesuits there, and most of them have been able to scrutinize these Jesuits very closely. Now, the Jesuits await with confidence the testimony that can be rendered concerning them, upon the points in question here, still more, they dare to cite, as witnesses of their conduct, three governors of Louisiana, and a vicar-general of the episcopate of Quebec for this same colony. All were still living in the month of June, 1764; no one has begged for their suffrages; no one has even informed these gentlemen of what is about to be cited from them."³⁷ The witnesses referred to are Monsieur de Bienville, Monsieur the Marquis de Vaudreuil, Monsieur de Kelerec, and Monsieur the abbé de L'Isle Dieu, all of whom concurred in denying the charges of the council.

The utter baselessness of these charges when Kaskaskia is considered is apparent when we reflect upon the detailed account of Father Watrin, who writes:

"At one and one-fourth leagues from the Illinois savages, there was a French village also named Cascaskias; for 44 years there has been in this village a parish, which has always been governed by the Jesuits. Now, we dare to repeat here, regarding those who were charged with this employ, what has been said above of their associates in general [he has already given an account of Fther Meurin's work among the Indians] that there is hardly any province in France where there are not still witnesses of the exactness of these curés in discharging their functions, that is, in visiting the sick and relieving the poor. These too are witnesses of their assiduity at the tribunal of penance, and at the almost daily instruction of the children,—to which must be still added the instruction of the negroes and savages, slaves of the French, to prepare them for baptism and for the reception of the other sacraments. Besides, every evening, a public prayer was said in the church, and some pious book was read; finally, on Sundays and feast-days, two instructions in the catechism were given, one for the French children and the other for the black slaves and the savages,—without counting the solemn mass, and the vespers that were sung punctually with the benediction (of the Blessed

³⁷ *Jesuit Relations*, 70:223.

Sacrament). But here is something which is more than care; since the year 1753, there has been in the French village of Cascaskias a newly built parochial church; this church is 104 feet long and 44 wide. Now, it never could have been finished if the expense of the building had not been drawn from the building fund and from the contributions of the parishioners. Three Jesuits, successively curés of this parish,—Father Tartarin, Father Watrin, and Father Aubert,—have employed for this purpose the greater part of what they obtained from their surplice and their mass-fees. When the curés have the construction and ornamentation of their church so much at heart, it is also probable that they did not fail in their other duties.

“But here is yet another proof of the care that the Jesuits have taken of this parish; fifteen years ago, at a league from the old village, on the other bank of the Mississippi, there was established a new village under the name of Sainte Geneviève. Then the curé of Cascaskias found himself obliged to go there to administer the sacraments, at least to the sick; and when the new inhabitants saw their houses multiplying, they asked to have a church built there. This being granted them the journeys of the missionary became still more frequent, because he thought that he ought then to yield himself still more to the willingness of his new parishioners, and to their needs. However, in order to go to this new church he must cross the Mississippi, which, in this place, is three-eighths of a league wide; he sometimes had to trust himself to a slave, who alone guided the canoe; it was necessary, in fine, to expose himself to the danger of perishing, if in the middle of the river they had been overtaken by a violent storm. None of these inconveniences ever prevented the curé of Cascaskias from going to Sainte Geneviève when charity called him thither, and he was always charged with this care until means were found to place at Sainte Geneviève a special curé,—which occurred only a few years ago, when the inhabitants of the place built a house for the pastor. These two villages, that of Cascaskias and that of Sainte Geneviève, made the second and third establishment of the Jesuits in the Illinois country. There is no need to call attention to the fact that, to accomplish only a part of the work that had just been indicated care, courage and constancy are necessary.”

Nevertheless, in the face of the evidence in favor of the persecuted priests, the council ruled that the Jesuits, hitherto so styled, were not to take that name hereafter, and that they were to adopt the garb of the secular clergy. Furthermore, all their property, their books and necessary wearing apparel alone excepted, was to be seized and sold at auction, the chapel ornaments and sacred vessels were to be delivered to the royal procurator, the chapels themselves were to be demolished; finally, the Fathers were to embark for France without delay, but meanwhile they were prohibited from living together. Six months after their arrival in France each one was to present himself to the Duc de Choiseul to petition him for a suitable pension. To cover the expense of the voyage and afford means of subsistence for six months some \$420 was assigned each of the exiles. This decree was

²⁴ *Jesuit Relations*, 70:231-235.

carried out to the letter, first in New Orleans, then in the missions among the Indians.⁸⁵

Father Meurin was at Kaskaskia when the 24th of September, 1763, a day memorable in the history of the Kaskaskia mission, dawned. The night previous the courier from the Council of New Orleans, bearer of the decree of suppression, arrived at Ft. Chartres, six leagues distant from the residence of the missionaries. Accompanied by the registrar and the bailiff this messenger of evil presented himself at the residence of the missionaries about eight or nine o'clock on the morning of the 24th. He addressed himself to the superior, Father Watrin, read the decree of condemnation, handed a duplicate copy to him, and, forcing him to leave the room at once, he put the official seal on the door. Then the other missionaries were likewise ordered from their rooms. As the procurator of the king feared to displease the soldiery detailed to guard the confiscated property he "would not even permit the Jesuits to remain at the house of one of their confrères, who, being pastor of the place, had his private lodging near the parish church."⁸⁶ But in this case the utter poverty of the place made it unnecessary to affix the seal.

Expelled thus summarily from their own house, the missionaries found shelter as best they could. The aged superior—he was sixty-seven years old—accompanied by Father Meurin, departed on foot to find a lodging a long league away, much to the sorrow and regret of all who witnessed the expulsion. No sooner had they arrived at their destination than the astonished savages gathered about them in great excitement. They made no effort to conceal their grief; they had already heard of the suppression, but their simple minds could not fathom such proceedings. "Why have you been treated thus," they asked again and again with true Indian persistence. Despite the accusation of the decree that the missionaries had been neglectful of the missions, the artless savages were convinced that the Jesuits had taken care of them and had sacrificed themselves in behalf of their flocks. In their unwillingness to part with their blackrobes these devoted Indians hit upon the scheme of dispatching a delegation to the civil authorities to plead that Father Meurin at least be allowed to remain with them. Such devotion must have touched the hearts of the persecuted priests and proved a solace to them amid their sorrows, but since they knew well that this worthy petition would receive scant consideration from the Council, they dissuaded the Indians from this

⁸⁵ *Jesuit Relations*, 70:263.

⁸⁶ Alvord and Carter, *The Critical Period*, p. 102-103.

course of action. One request, however, the Indians did make, namely, "that at least the chapel and the house of the missionary be preserved, in order that the best instructed person among them might assemble the children and repeat the prayers to them; and that every Sunday and feast-day he might summon those who prayed, that is to say, the Christians, by the ringing of the bell, to fulfill as well as possible the duties of religion."³⁷ The request, though granted at the time, was shortly after ignored.

At this juncture the procurator of the king was induced to curb his ardor by four letters of protest received in a single day from M. Bobe, the commissary, who intervened in behalf of the missionaries, requesting that those who had labored among the Indians be allowed to live together with those who had administered to the French. A slight mitigation of the severity of the decree resulted, for each of the Fathers was allowed to secure his mattress and blankets and spread them on the floor in the house of the pastor of the French village. The French inhabitants, who were sincerely devoted to their pastors, presented without delay "in the name of nearly all the inhabitants a petition addressed to the commandant and commissary of the country, in order to secure the retention of at least Father Aubert, the pastor of French Kaskaskia; and as the answer seemed to be deferred too long a time, a little while afterward a second petition was sent. While waiting for an answer, the more intelligent of the inhabitants asked by what right the government had taken possession of the property of the Jesuits, and what power it had over their persons in a country ceded by the treaty of peace to the crown of England. They also asked why the Jesuits were excepted from the privilege granted without distinction to all the inhabitants of the Illinois of having eighteen months to choose either to remain in this country or to go elsewhere."³⁸

The request was granted temporarily till the Council could take cognizance of the case, more because of fear that a refusal would result in serious disturbance at Kaskaskia than from any more noble motive. Hence we find Father Aubert recording marriages performed by him at Kaskaskia on November 6th, December 6th and 26th, 1763, and January 17th, 24th and 31st, 1764; during the same period he conferred thirty-seven baptisms, the last being June 16th. With the return of Father Meurin to Sainte Genevieve Father Aubert's name disappears from the records.

³⁷ Alvord and Carter, *op. cit.*, p. 104.

³⁸ Alvord and Carter, *op. cit.*, pp. 106-107.

A public auction was held in conformity with the decree of suppression, and house, furniture, cattle, lands, everything was sold. "The Jesuits' plantation consisted of two hundred and forty arpents of cultivated land, a very good stock of cattle, and a brewery;"³⁹ Jean Baptiste Beauvais purchased the Kaskaskia chapel and Cahokia cemetery. A full account of the auction, signed by the notary Labuxierre, and preserved to us, runs as follows:

Before noon of November 6, 1763, in pursuance of the decree of the superior council of Louisiana, dated July 9 last, issued in favor of his majesty against the late self-styled Jesuits, bearing permission to seize and sell the property belonging to their mission, I, at the request of M. Etienne Marafret Laissard, deputy of the king's attorney-general of the superior council of New Orleans living at Nouvelle Chartres, where he has chosen his home, I, Jean Robinet, undersigned royal huissier in the district of the Illinois, living at Nouvelle Chartres, went purposely with my two witnesses, who were for this purpose brought, to the principal door, entrance, and exit of the parish church of the borough of Kaskaskia, at the close of high mass, when many people were coming out of the said church; I read, published, posted, and cried out in an intelligible voice and publicly, and made known to the public that I was presently going to proceed, for the third and last auction, to the sale of property consisting of a house covered with boards and divided into different rooms and apartments, a garret and a cellar, and another building of posts, covered with boards and divided into many low apartments, and a Negro cabin, many other buildings, cow sheds, Negro cabins, a barn, a stable, a weaving room, a horse mill, a dovecote, and, generally, all the buildings belonging to the late self-styled Jesuits in the borough of Kaskaskia, seized in pursuance of the aforesaid decree for the benefit of his majesty. At the auction everyone will be welcome to bid according to the following charges, stipulations, and conditions, to-wit: The purchaser must pay the price of his purchase in cash in the king's bonds; he must pay in cash also, the expense of the public sale and the recording. In case of failure to do this, the aforesaid property will be cried at auction at the price bid and the original purchaser will pay for the delay of the sale and the expense of the same. Consequently, the said house, building and land were bid for by Jean Baptiste Beauvais at 8,000 livres, by Raphael Beauvais at 20,000 livres, by M. de Rocheblave at 25,000 livres, by M. Laeclède at 30,000 livres, by Jussiamé at 32,000 livres, by Jean Baptiste Beauvais at 35,000 livres, by M. Laeclède at 39,000 livres, by Jussiamé at 40,000 livres, and by Jean Baptiste Beauvais at 40,100 livres. And having waited until noon struck and not finding anyone to bid higher, and as everyone was leaving, the said Jean Baptiste Beauvais demanded a deed of his bid, which was given to him as the last bidder, and to him was knocked down the said house, buildings, land and dependancies which were accorded and adjudged him by M. Laissard, deputy of the king's attorney-general, in the presence of M. Labuxierre, clerk in this province, and in the

³⁹ Pittman, Captain Philip, *European Settlements on the Mississippi*, p. 43. Quoted in *Jesuit Relations*, 70:317. It should be noted that the official inventory of Jesuit property cited below does not mention "a brewery." M. LaGrange is reported to have purchased a "brewing-caldron" not "a brewery."

⁴⁰ Alvord and Carter, *op. cit.*, pp. 125-129.

presence of Jean Baptiste Hervieux, armorer of the king in the Illinois, for the said sum of 40,100 livres, which the said Jean Baptiste Beauvais then delivered and paid in cash to M. Laissard, who acknowledges it, and is satisfied with it. M. Jean Baptiste Beauvais is released of it and all other for which this is a receipt. We have signed the said day and year, and we have signed in the records of these presents: Hervieux, Labuxierre, Laissard, and Robinet, huissier. Signed, Labuxierre, notary. Endorsed February 2, 1767."⁴¹

That the financial resources of the gentleman who purchased the property stolen thus publicly from the missionaries were unusually great is brought home to us when we learn that "he furnished to the King's magazines as much as 86,000 weight of flour in a single year, which was only a part of one year's harvest."⁴¹ Again we are informed that he "is the richest of the English subjects in this country; he keeps eighty slaves."⁴²

The chapel was to be destroyed, but not until after some interval of time, because the authorities feared the wrath of the Indians if they should presently disregard their promise to spare the house of God. But Beauvais, perhaps because he was suspicious of the legality of the sale and purchase, leased the chapel for a warehouse to the English, and he likewise leased the cemetery for a garden; whilst he made personal use of the altar cruets, the presses for the vestments, and sacred vessels.⁴³ We are not surprised to discover that his conduct soon involved Beauvais in such serious difficulty with the ecclesiastical authorities that he kept away from the Sacraments for three years.⁴⁴ The altar was saved in some way, so too the "bell cast at Rochelle in 1741 for the parish, the first that rang between the Alleghanies and Mississippi," but the chapel ornaments were dispersed and profaned, and, as happens not infrequently, soon became the wages of sin as the *Relations* themselves testify. How great must have been the sorrow of the missionary who recorded that "the linings of the ornaments had been given to negresses decried for their evil lives, and a large crucifix which had stood above the altar, and the chandeliers, were found placed above the cupboard in a house whose reputation was not good."⁴⁵ The negro slaves, for the most part blacksmiths, carpenters, joiners, brewers, masons, who with their wives and children numbered sixty-eight⁴⁶ were to be taken to New Orleans and sold there, the pro-

⁴¹ Mason, Edward G., *Kaskaskia and Its Parish Records*, p. 17. *Fergus Historical Series*, No. 12.

⁴² Pittman, Captain Philip, op. cit., p. 43. Cf. *Jesuit Relations*, 70:317-318.

⁴³ *Jesuit Relations*, 71:39.

⁴⁴ *Jesuit Relations*, 71:39.

⁴⁵ *Jesuit Relations*, 70:281.

⁴⁶ Alvord and Carter, *The New Regime*, p. 327.

ceeds of the sale to be added to the royal portion of the booty. Finally the forge and brewing caldron were purchased by M. Lagrange,⁴⁷ who also secured "the property of the 'Mission of the Holy Family among the Cahokias.'"⁴⁸ In distant Vincennes similar scenes of violence and profanation occurred.

Thus with one fell stroke the missions were wiped out, the rights of the missionaries ignored and disregarded, the missionaries themselves forced away, the fruits of many years of patient toil and suffering all but obliterated. To this work of destruction Jean Baptiste Beauvais, Catholic though he was, contributed in part. The Indians were left destitute and the work of civilizing them interrupted and made more difficult. Nor were the evil results confined to the swarthy children of the forest; the French suffered as well. Need we wonder, that, cut off thus suddenly from the guidance and example of their pastors and the spiritual helps of which they stood in need, they relapsed into vicious habits and evil living. Old evils again made their appearance, the passion for fire-water was indulged so freely that three years later Lieutenant Alexander Fraser could write to Sir Frederic Haldimand: "The Illinois Indians are about Six hundred & fifty able to bear Arms, Nothing can equal their passion for drunkenness, but that of the French Inhabitants, who are for the greatest part drunk every day while they can get Drink to buy in the Colony, they import more of this Article from New Orleans than they do of any other & they never fail to meet a Speedy & good Market for it."⁴⁹ Colonel Robertson in like manner bears testimony to the prevalence of drunkenness among the Illinois Indians.⁵⁰

The war known in American history as the French and Indian war had already terminated. From the French point of view it was a distinct disaster; the conflict had dealt so terrible a blow to the military prestige of France that it did not revive till the days of the great Bonaparte; it deprived her of her colonies in America and India and thus negatived her pretensions to a colonial empire. By the secret treaty of Fontainebleau, November 13, 1762, France ceded to Spain all her possessions west of the Mississippi, together with New Orleans and that portion of Louisiana south of the Iberville, while by the public treaty of Paris, February 10, 1763, England secured Canada, Nova Scotia, and all the land east of the Mississippi and north of the

⁴⁷ Alvord and Carter, *op. cit.*, p. 38.

⁴⁸ Houck, Louis, *History of Missouri*, Vol. II, p. 295.

⁴⁹ Alvord and Carter, *op. cit.*, p. 228.

⁵⁰ Alvord and Carter, *The Critical Period*, p. 218.

Iberville. Thus the Illinois missions had become English territory seven months before the enforcement of the Louisiana decree at Kaskaskia. The fact that "it was not till the tenth of October, 1765, that Captain Thomas Sterling came from Fort Pitt with 100 Highlanders of the 42nd to take possession of Kaskaskia and Fort Chartres"⁵¹ did not alter the case so substantially as to justify the destruction of the missions or spoilation of the defenceless Jesuit missionaries by the French authorities. French power and authority ceased with the signing of peace. The most that can be said for the New Orleans authorities is that they were the representatives of the British authorities and could only act in so far as they were commissioned by the latter; but they acted without the knowledge of the British.

We have seen how the French citizens at Kaskaskia questioned the legality of the action of the king's procurator. Let us now turn to an authority of greater experience and weight—General Thomas Gage. To his mind there could be no doubt about the illegality of the procedure of the Louisiana officials; they had clearly exceeded their powers; they had infringed upon the rights of his majesty, King George III. Writing from New York to General Conway, June 24, 1766, he says:

"I have the honor to transmit to you a Paper relative to the Effects of the Jesuits in the Illinois Country; from whence it appears, that their Effects were confiscated for the use of the French King, by a Decree of the Superior Council of New Orleans, after the Treaty was concluded, which ceded that Country to the Crown of Great Britain; and which I think must have been known by the said Council at the Time the Decree was issued. I am informed, that the French Governor alleged, he had a Right to seize their Effects, because the Society was considerably indebted to the King His Master who would on that Account demand also an Attachment upon the Effects of the said Society, in the Province of Quebec. The French King may have a Right to demand Payment for a just Debt from the subjects of another Prince, and Sue for the Same; but I don't conceive that it is consistent with the Law of Nations that he should confiscate the Effects belonging to the Subjects of another Prince, out of his own Dominions, on any Pretence. The Negroes and Moveables sold and carried away are not easily recovered; but I presume that the Lands, Buildings and other Immoveables, as the Jesuits are gone, must fall to the King, and I have ordered them to be claimed in His Majesty's Name."⁵²

The missionaries were transported under guard to New Orleans, where they enjoyed every mark of friendship and hospitality at the hands of the Capuchin fathers. In gratitude they pressed their hosts

⁵¹ Brown, Stuart, *Old Kaskaskia Days and Ways*, ILLINOIS CATHOLIC HISTORICAL REVIEW, July, 1919, p. 65.

⁵² Alvord and Carter, *The New Regime*, p. 323.

to accept the small library which alone had been spared to them from the wreckage of their missions. In New Orleans Father Meurin pleaded so earnestly for permission to remain and labor among the Indians that his request was granted. Father de Baudoin, a man seventy-two years of age and an American by birth, was also suffered to remain because influential men interfered in his behalf, but the others were packed aboard the *Minerve*, the first ship sailing for France. A narrow escape from shipwreck in the Bahama Channel was followed by a stormy passage of three months' duration, during which the ship was so badly battered that it was compelled to put into San Sebastian, Spain, instead of proceeding to Bayonne as originally intended.

(To be continued)

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THE FRANCISCANS IN SOUTHERN ILLINOIS

(Continued from October, 1920)

The second institution of learning founded in Illinois by the Franciscans, is St. Joseph's Seminary and College at Teutopolis. It owes its beginning to the zeal of the Rt. Rev. Bishop Damian H. Juncker, who strove in every way to increase the number of priests in his diocese and who, therefore, was anxious to possess an institution which would foster vocations and prepare aspirants to the priesthood for their sacred calling. It was this desire which caused him, in the very first year after his consecration, to undertake a voyage to Europe in order to obtain recruits for his diocese. The episcopal residence, moreover, erected after his return from Europe in July, 1858, was designed to serve as his ecclesiastical seminary.¹ For various reasons, the latter never fully served its purpose. Most of the seminarians continued to pursue their studies at other institutions in this country and abroad.² A few, however, completed their studies in the episcopal residence at Alton. A letter of Rev. Herbert Hoffmanns, O. F. M., to the Very Rev. Provincial in Germany, informs us that he taught theology there for about one year. Under date of January 27, 1862, Fr. Herbert writes from Teutopolis:

"Allow me to offer you my heartiest good wishes for the new year, and to inform you that I have at last returned from Alton to the convent at Teutopolis. When I answered the call of the Rt. Rev. Bishop in October, 1860, I hoped to finish my work at Alton in three or four months, but I was greatly disappointed. The circumstance that Rev. (John J.) Menge was in Europe, and that almost all the theologians were called from the seminaries to Alton, detained me there over a year and three months, since the last three seminarians were ordained priests as late as November 24, 1861."³

¹ Cf. Clarke: *Lives of the Deceased Bishops of the Catholic Church in the United States*," p. 535; Zurbonsen: *Clerical Bead Roll of the Diocese of Alton*," p. 13, sq.

² In 1860, there were students of the diocese of Alton at All Hallows, Ireland; Mt. St. Mary's of the West, Cincinnati, O.; Cape Girardeau, Mo.; St. Francis de Sales, Milwaukee, Wis.; St. Thomas, Ky. The total number of students was twelve. Cf. *The Metropolitan Catholic Almanac*, for the year 1860.

³ A copy of this letter is in the Seminary archives. According to information kindly furnished the writer by Rev. Michael A. Tarrent, Secretary to the Rt. Rev.

A short time after the arrival of the Franciscans in his diocese, in 1858, Bishop Juncker conceived the idea of entrusting to them the building and management of an institution such as he had in view. He broached the matter to the Rev. Damian Hennewig, pastor at Teutopolis, and met with a hearty response; for the latter was very desirous of offering to the boys and young men of his parish and of the surrounding territory an opportunity to obtain a higher education. The matter was thoroughly discussed and, as there could be no question of two institutions, it was decided that the projected institution should serve both as a high school and as the diocesan seminary.

The consent of the Rev. Provincial was obtained, in 1860, on the occasion of his visit to this country, in order to perform the canonical visitation of the missions at Teutopolis and Quincy. The chronicle of the Province *ad annum* refers to these facts in the words: "Even before this time (the visit of the Rev. Provincial), the erection of a college had long been desired by the parish, strongly urged by Father Damian, and advocated by the Rt. Rev. Bishop; hence the Very Rev. Father Provincial felt constrained to give his consent. He also promised to provide competent teachers."

The energetic Father Damian at once took steps to carry out the project. He called a meeting of the townspeople, and at this meeting, held on October 19, 1860, a committee was chosen to select a suitable site for the institution and to collect the necessary funds. The "Program," drawn up at the meeting, reads as follows:

"Since the town of Teutopolis, on account of its healthful climate and retired location, appears to afford a suitable site for an institution of learning; and since the Rt. Rev. Bishop Damian H. Juncker desires to possess in his diocese a Seminary, equipped according to the canonical regulations, in which pious and gifted young men who feel called to the priesthood can be properly trained for the holy ministry, for the honor of God, their own salvation, and that of their fellow-men; and since his Lordship has graciously accepted the offer of the town to erect a seminary building, with the assurance that, if the local and the surrounding parishes successfully carry out this undertaking, they, as the first, should exclusively possess an institution of this kind, until others be considered necessary; and since the Rev. Father Provincial of the Rheno-Westphalian Province of the Franciscan Order has promised to provide that, as far as possible, competent teachers be sent by said Province; hence, the inhabitants of this town and of the surrounding territory have agreed to contribute, according to their means, toward this useful purpose.

Bishop of Alton, two ordinations took place at Alton during the year 1861: one on April 21, the other on November 24. On the occasion of the former, the following theologians were ordained: Rev. Theodore Elshoff, Rev. William Busch, Rev. Peter Peters, and Rev. Peter McGirr; on the occasion of the latter: Rev. John F. Mohr, Rev. Henry J. Hoven, and Rev. John Larmer.

“And in order that this institution be of more general benefit to the people of this part of the state, it shall have a department in which boys who have completed the course in the elementary school, and who have received their first Holy Communion, shall have an opportunity to pursue advanced studies and to prepare themselves for life.

“The building committee chosen by the majority of the members of the parish, and consisting of Messrs. Clement Uptmor, John Henry Wernsing, Diedrich Eggermann, Gerard Bergfeld, Henry Schumacher, and John F. Waschefort, after mature deliberation, has selected as the most healthful, retired, and suitable site for the projected institution, the former site of the windmill;⁴ and the committee has received assurances from the present owners, that they would be willing to dispose of the property for the intended purpose.

“Hence, to carry out the project which redounds to the common good, the undersigned have promised, on their honor and good faith, to pay to said building committee the following sum in installments, as follows: the first third, on February 1, 1861; the second third, on July 1, 1861; the last third, on January 1, 1862.

“Thus done at Teutopolis, on October 19, 1860, with the approbation of the Superiors, as testifies the President of the Building Committee,

DAMIAN HENNEWIG, Praeses.

By order of the Rt. Rev. Bishop H. Damian Juncker.”⁵

The land described in the “Program,” comprising eleven lots in blocks 18 and 34, was acquired partly by purchase, partly by donation. Other lots were bought in 1871 and 1872, so that the entire property of the College comprises almost two blocks. The building committee took up subscriptions according to the agreement made at the meeting. One of the books used by them is still extant and shows the names of thirty-five families well known in Effingham County.

BUILDING OPERATIONS

Excavations were begun early in the spring of 1861, and on July 2, Father Damian, in the name of the Bishop, solemnly blessed the

⁴During the first years after the founding of Teutopolis, the people had to bring their grain to Newton, twenty-one miles distant, to have it ground. “Often the road was so bad that the people could not get to the mill by wagons (such as they had) and would go on foot and carry their grist on their back. When out of meal, they would crack corn with a hammer and make bread of it. But in the year 1842, Mr. Clement Uptmor and his brother, Henry Uptmor, built a four-arm windmill. This mill had only one pair of buhrs. It had a bolt which had to be turned by hand.” It was a clumsy structure, as the timber, felled in the woods near-by, had to be prepared by hand, there being no sawmill far and wide. A strong wind was required to set it in motion. “In its day it was a tremendous event. More curious and glad people visited this wonder of the day, by far, than do now go to see the magnificent four-story grist mill.” In 1857, Mr. John F. Waschefort built a steam mill with a capacity of fifty barrels a day. The windmill was torn down about the month of May, 1860. Cf. *History of Effingham County*, Part I, p. 252, sq., and Part II, p. 145.

⁵Original, in German, in the Seminary archives.

cornerstone of the new building. About Christmas of the same year, Father Damian wrote to the Very Rev. Provincial:

"Our Seminary building is finished to the roof, by dint of the greatest exertion and amid prospects far from promising.⁶ If I had not pushed the work with all my might, we should not have got beyond the foundation walls, and the congregation⁷ would perhaps have lost confidence in the undertaking. The building now stands a stately structure and, they say, an ornament to Teutopolis, 80 feet long by 50 feet wide, a four-story building, offering accommodations for 50-80 students. All now depends on the support we find; in case we find support, we shall, with the help of God, continue the work this coming year until it is completed."⁸

On February 10, 1862, he again wrote:

"The Seminary building is now under roof, but the treasury, owing to these sad war times, is exhausted, so that, unless we obtain aid from elsewhere, we are at a loss how to continue. I was appointed president of the Building Committee by the Bishop, and in consequence have had many cares and anxieties. To be able to continue building operations, I saw myself compelled to go to Cincinnati.⁹ I have just returned from that city."

Meanwhile Bishop Juncker and the clergy did not fail to show active interest in the coming Seminary and College. In the letter of January 27, 1862, quoted above, Father Herbert, who was appointed first President of the institution, wrote to the Very Rev. Provincial Othmar Maasmann, the successor of Father Gregory Janknecht:

"At the retreat of the clergy of Alton (preached by the Rev. Francis X. Weninger, S. J.), which I attended, his Lordship spoke of the Seminary and exhorted all to support it, declaring that it would be opened this fall. His words were received with great satisfaction, and all priests promised to co-operate in promoting the undertaking. Ever since, all eyes in the diocese are directed to Teutopolis; yes, even Missouri is interested; for, as the Rt. Rev. Joseph Melcher, Vicar-General, and other priests say, his Grace, the Archbishop of St. Louis, will undoubtedly send hither his seminarians, as soon as the institution is ready to receive them. The Bishop will probably send the seminarians who are now studying at other institutions in this country or abroad, because, as he says, he is not able to meet the expenses which their education elsewhere entails."

OPENING OF THE SEMINARY

In spite of all difficulties, building operations continued without interruption, and in August, 1862, the structure was finished and

⁶ It was during the first year of the Civil War, and the treasury was soon empty.

⁷ The Catholics of Teutopolis, Effingham, and Green Creek.

⁸ Copy of original, in German, in the Seminary archives.

⁹ To collect or borrow money.

ready for occupancy. The solemn dedication took place on Sunday, September 15th. At 7 o'clock, Father Nazarius Kommerscheid, who had been ordained by Bishop Juncker in the parish church the day before, said his first Holy Mass, in the presence of the Bishop. Services over, a procession was formed, consisting of the students, seminarians, the community of the friary, the invited guests, and the officiating clergy, which marched to the new building. The ceremonies took place in a large apartment in the second floor, subsequently used as a chapel. The Rt. Rev. Bishop delivered English and German addresses, in which he emphasized the importance of the institution for the diocese, praised the zeal of the Franciscans and of the people, and expressed the heartiest good wishes for a successful future. On the next day, September 16th, the first scholastic year was opened. The faculty consisted of:

Rev. Herbert Hoffmanns—President, Professor of Dogmatic Theology.

Rev. Damian Hennewig—Professor of Moral Theology.

Rev. Anselm Mueller.¹⁰

Mr. Lawrence Holmes—Teacher of Music.

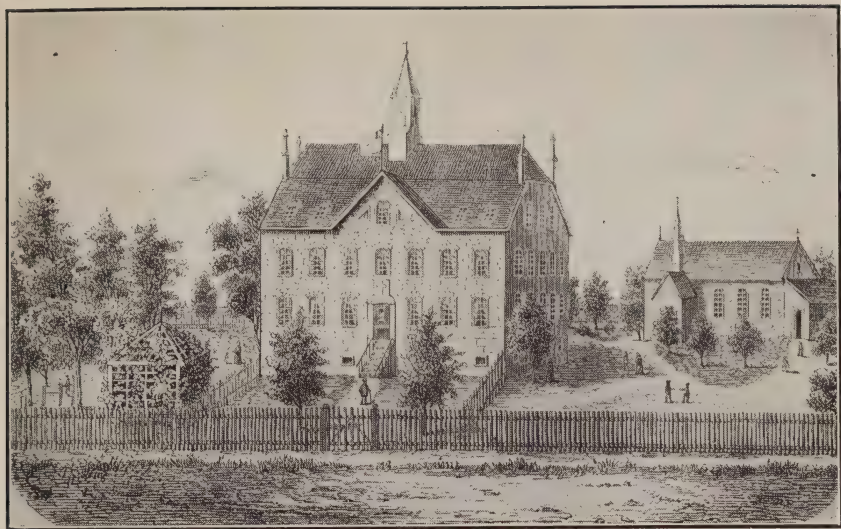
Rev. Eugene Puers joined the faculty in December of the same year.

The seminarians present at the opening of the school year numbered six, the students of the high school department twenty-five. These numbers increased during the year to eight and fifty, respectively. Of the latter, thirty hailed from Effingham County. The seminarians were: James Harty, — Kroker, William Kuchenbuch, Maria Mueller, Ferdinand Stick, Joseph Stumpe, Henry Vogt, and Sylvester Wegener.¹¹

During the second school year, 1863-1864, there were eleven seminarians, and fifty-two students in the high school department; during the following year, the seminarians numbered sixteen, while forty-eight students pursued the high school course. Most of the latter came from towns in Illinois; several are recorded, during these first years, as hailing from Missouri; one each from Ohio, New York, and Louisiana.

¹⁰ Cf. ILLINOIS CATHOLIC HISTORICAL REVIEW, October, 1920, p. 172, note.

¹¹ *Jubilee Catalogue for the Twenty-Fifth Anniversary of St. Joseph's Diocesan College*, 1887.



Quincy Parish Church and Convent, 1875



By courtesy of *The Teutopolis Press*.

Franciscan Seminary, Quincy, 1875

THE SEMINARY DEPARTMENT DISCONTINUED

Thus, the Fathers had reasons to hope that the institution would continue to expand and to fulfill the expectations of its founders. But difficulties arose which, for a time, threatened to put an end to the work of education so propitiously begun. The maintenance of the Seminary and College demanded many sacrifices of the Fathers, for they were few in number. Besides this, owing to the circumstances of the time, they had to attend missions and engage in other pastoral duties. It was but natural that this worked to the detriment of the institution. The Rev. Provincial, moreover, declared that the needs of the Province in Germany were such that he found it impossible to send more teachers;¹² hence the Fathers seriously thought of closing the institution. After long and earnest deliberations, it was decided to discontinue only the seminary department. This was done in the summer of 1865. The greater number of the seminarians continued their studies at the seminary at Montreal.

The number of seminarians during the three years, 1862-1865, was twenty-five. Their names, besides those mentioned above, are: Joseph Beineke, Frank Fokele, Bernard Hillebrand, Theodore Kamann, Stanislas Kane, Charles Klocke, Francis Lohmann, G. Luecken, O'Brien, Longinus Quitter, Anthony Rustige, William Schamoni, Jeremiah Sullivan, Michael Weis, Adolph Wibbert, Herman Wigger, Blase Winterhalter.

¹² To understand the difficulties with which the Rev. Provincial had to cope, it may not be out of place to refer to the condition of the Province in Germany during the first half of the nineteenth century. At the beginning of the century the Province had eighteen large convents and two residences in the Rhineland, and several missions in Protestant districts. All these houses were seized by the French and later on by the Prussians during the period of secularization, beginning with 1802. The religious were permitted to remain in a number of convents, but they were forbidden to receive novices. As a result, the number of the religious gradually dwindled, and the Province was threatened with extinction. In the year 1828, the king of Prussia, as a special favor, permitted twelve young men to be received as clerics, and a few as brothers. Thus, the condition of the Province continued to be a precarious one, until King Frederick William IV, in 1843, among other concessions, permitted the reception of novices under certain conditions. After some time, the friars were gradually enabled to reoccupy their former convents and to devote themselves to their accustomed labors. It was, therefore, a sacrifice for the Province to send men to the United States in 1858, at a time when it was as yet on the way of recovery from its sad and weakened condition; and at this critical time, the illness and death of a number of Fathers and urgent needs of the Province, made it impossible for the Rev. Provincial to live up to his promise to provide more teachers for the Seminary at Teutopolis.

ST. JOSEPH'S ECCLESIASTICAL COLLEGE

Meanwhile Father Herbert had resigned his position as President of the institution and had been appointed to teach theology to the clerics of the Order. His successor was Father Maurice Klostermann, who guided the destinies of the College from the summer of 1864 till the summer of 1882.¹³ The aim of the institution, henceforth known as "St. Joseph's Ecclesiastical College," now was to impart to its students a thorough classical education. The course of studies was arranged to extend over six years; subsequently a commercial course was added. About this time, or during the last years of Bishop Juncker's administration, an agreement was reached, by which the College became the property of the diocese of Alton and stood under the supervision of the bishop. Though it was open to all who wished to take advantage of its course of studies, it was "intended principally for youths who wished to prepare themselves for the holy ministry."¹⁴ In spite of many difficulties, which at one time again almost caused it to close its doors, the College successfully continued its educational work. The number of students increased from year to year, so that it was found necessary in the course of time to build several additions to the original structure. In 1877 an addition was erected on the east side of the building. In 1884, during the administration of Father Michael Richardt, President of the College from 1882 till 1891,¹⁵ a wing was built on the west side. A further enlargement was made in the year 1889, when the present study hall, auditorium, and gymnasium were erected. The beautiful Romanesque chapel, together with an extension of the western wing, was built in 1895-1896, during the administration of Father Hugoline Storff, President from 1893 till 1900, and again from 1906 till 1912.

The College was incorporated by Rt. Rev. Bishop Peter Joseph Baltes in 1881, as "St. Joseph's Diocesan College." It bore this title until 1898, when, by an agreement with the Rt. Rev. Bishop James Ryan, it passed entirely under the control of the Franciscans and was made a preparatory seminary exclusively for boys and young men who wish to become priests of the Order of St. Francis. It is now called "St. Joseph's Seminary."

That the institution has lived up to the intention of its founders is evident from the fact that, since 1862, no less than 482 of its students have become priests. Of this number, 289 are members of

¹³ For sketch of Father Maurice, see Zurbonsen: *Bead Roll*, etc., p. 70, sq.

¹⁴ Official document signed by Bishop Baltes, in the Seminary archives.

¹⁵ For sketch of Fr. Michael, see Zurbonsen: *Bead Roll*, etc., p. 117.

religious Orders, principally of the Franciscan Order. Fifteen died as Franciscan clerics. At present forty-six are pursuing the studies of philosophy and theology as Franciscan clerics, and seventeen are novices of the Order. Besides, a large number of teachers, physicians, lawyers, and of men successful in various callings, also point to St. Joseph's Seminary and College as their *Alma Mater*. This is a record of which, we think, the institution may be justly proud.

SILAS BARTH, O. F. M.

Teutopolis, Illinois.

THE KNIGHTS OF COLUMBUS IN THE WAR AND AFTER

CASEY

“High be the mission and honored the name of her,
Wherever her course o’er the waters may be,
Brave the behavior and glowing the fame of her
Worthy to carry the emblem—K. C.
Safe be each journey and swift each return of her,
Smooth be the seas she is destined to plow,
With the Red, White and Blue streaming out from the stern of her,
And her good Irish name on her bluff, honest bow.”¹

Thus versified the popular poet, James J. Montague in the columns of the *New York World* when the United States Shipping Board was about to launch a great vessel named “Casey” in honor of the splendid war welfare service of the Knights of Columbus.

*Qu’est — ce que C’est*¹ tells how the Knights of Columbus acquired the name of “Casey.”

“It was in the Argonne drive that some one dubbed them ‘Casey’—those chaps who wore the K. of C. brassard; and because they were generally around when one was ‘smoke hungry’—the call was taken up by all ranks, ‘Keep coming, Casey,’ and if we remember rightly—and we do—they did keep coming.”

Yes, K. C. was in evidence and he kept coming. There were over 100,000 of him in the actual service, on land, on water and in the air.² In the ranks of the officers he gave an excellent account of himself and amongst the privates his services were unsurpassed. More than twenty-five thousand young fellows who associated with K. C., in the service or contemplated his creditable conduct have since fraternized with him through membership in the same Order.³

This is not the place, however, to detail the war record of Knights of Columbus. Not sufficient space is here available.⁴ A brief reference to the welfare work of the Knights of Columbus may, however, be made.

¹ A paper published by the American students in the University of Toulouse.

² *Knights of Columbus in Peace and War*, Egan and Kennedy, lists 87,300 names of Knights of Columbus in the service from 1,645 Councils, 396 Councils are not included in this list.

³ Since the demobilization of the forces 250,000 men have joined the Knights of Columbus, two-thirds of whom are estimated to have been former servicemen.

⁴ An official work of two substantial volumes entitled *Knights of Columbus in Peace and War*, edited by the able Catholic author, Maurice Francis Egan, and

TIMELY MOVEMENT

Timeliness is frequently the best quality of action. There is really more merit in the familiar expression "the psychical moment" than is sometimes supposed. Promptitude has in a sense at least been a virtue of the Knights of Columbus. Glancing back a few years it is easy to recall the distress of the residents of San Francisco as the result of the calamitous earthquake. Ere the echoes of that catastrophe had died away, telegraph wires were vibrating with messages of succor and condolence from the Knights of Columbus, and almost before any other outside aid reached San Francisco \$100,000 was placed at the disposal of the earthquake sufferers.

In like manner, flood sufferers in Pennsylvania, Ohio, and Kansas, the storm-wrecked in Illinois and sufferers from an explosion in Halifax, Nova Scotia were promptly aided.⁵

INTRODUCTION TO WAR WORK

The Knights of Columbus have apparently felt it a duty incumbent upon them to follow the fortunes of their countrymen into war. Although little necessity existed, the Order nevertheless offered and indeed furnished some help at the time of the Spanish-American War.⁶ When there was a prospect of disturbance with Mexico, and our boys were stationed along the border, the Order entered wholeheartedly into the work of making the service less distasteful and of carrying a ray of cheer and comfort to the men on duty.⁷ Knights of Columbus were not therefore, strangers to the character of effort that would be helpful in the contingency of a serious war such as appalled the world in 1914, and involved the United States in 1917.

EXPEDITION THE WATCHWORD

Scarcely had congress, at the call of the President, declared a state of war to exist between Germany and the United States, and

Mr. John B. Kennedy, the able Director of Publicity for the Knights of Columbus during the war, has been published, which tells the war story in general terms, and lists in Volume II a large number of the members that were in the service. A *History of the Knights of Columbus in Illinois* is in preparation, in which the record for Illinois Knights of Columbus will be given in greater detail.

⁵ *Knights of Columbus in Peace and War*, Egan and Kennedy, ch. XII.

⁶ An appropriation was made to aid returning soldiers at Montauk Point.

⁷ A chain of recreation buildings were erected along the border in New Mexico, Arizona and Texas similar to the welfare buildings at the cantonments in the late war. See for full account of Mexican border work, *Knights of Columbus in Peace and War*, Egan and Kennedy, ch. XV.

war preparations begun, than the Supreme Officers tendered the services of the Order to assist at home and abroad, in camp and field, and wherever American men went, or wherever faithful service was needed. The generous offer was accepted, and without losing a moment the great camp program of the Knights of Columbus was begun. As fast as mobilization camps were located in this country the Knights of Columbus began and completed buildings at such camps, until a total of 461 buildings were erected at the camps, and in addition 32 great tents were brought into service. There were also eleven buildings constructed at permanent army posts.⁸

These Knights of Columbus buildings were the clubs of the army men. Within their walls was brought to the service man as much of home as it was possible to translate. The rigid discipline of the service was here relaxed, and the naturally lonesome boy was provided with comforts and conveniences, including books, periodicals, writing paper and other adjuncts of convenience.⁹ In these buildings also were the recreational facilities and the entertainments which helped to make this new strange life, away from home and friends, tolerable.¹⁰ And,

⁸ *Report of the Supreme Board of Directors, Knights of Columbus, for Fiscal Year ending Jan. 30, 1919, summary p. 24.*

⁹ The following description of the Knights of Columbus buildings at the camps is taken from the *Literary Digest*:

“At one end of the building there is an alcove in which the altar is placed. After Mass is celebrated, the alcove is closed, shutting off the altar from view. There is also a small room used as a sacristy. Two small rooms are in the rear. One is used by those in charge, the other for a library. Around the inside of the building desks are made fast to the walls for the men to write on. The room also contains a piano, billiard table and other means of amusement.”

¹⁰ The following communication from a very competent Knights of Columbus Secretary, Mr. T. J. Leanord, gives a very good idea of the welfare work in the camps. In speaking of the completion of the three Knights of Columbus buildings at Camp Grant Mr. Leanord says:

“The halls are now fully equipped, being replete with player-pianos, victrolas, and games of all kinds. They are regular hives of activity in the evenings when the boys are dismissed from their arduous duties of the day. The supply of magazines is plentiful, but there is an insistent demand for ‘up-to-date stuff.’ Many of the good people of Rockford have been kind enough to donate some splendid framed pictures which give the place a homelike atmosphere, besides being very ornamental. There are now four secretaries on the ground, and by close coöperation they are accomplishing wonderful results. Every other evening an entertainment is provided in all of the halls and the boys ‘pack the house.’ Friends at home have noticed that stationery bearing the emblem has been provided and is being used extensively. Cards of invitation have been received from the various Catholic societies in Rockford, inviting the boys to their doings, and they have been distributed to the boys. Three Masses are celebrated on Sunday

true to its purpose and mission, in these same buildings were, on the proper occasions, Sundays and Holy days, held the consoling and inspirational divine services that brought so much comfort into the very shadow of war.¹¹

“EVERYBODY WELCOME AND EVERYTHING FREE”

In these Knights of Columbus buildings as well as in all the huts and dugouts abroad, the policy which crystallized into a slogan was “everybody welcome and everything free.” It is one of the glories of the Knights of Columbus welfare work that from the beginning to the end absolutely no distinction was ever made or recognized on account of race or creed. The one badge to full recognition and fellowship in the Knights of Columbus welfare work and its benefits and advantages was the colors of the United States.¹²

morning in each hall, at 6:30, 8:30 and 9:30 a. m., the halls being taxed to their capacity. A most gratifying feature of the work is the large and increasing number of communionists. Confessions are heard every Saturday at all the halls in the afternoon and evening.”

¹¹ How universally these agencies were employed is well illustrated by an extract from the *Monitor*, quoted in the *Literary Digest* of January 19, 1918:

“Ten Masses are said every Sunday in the Y. M. C. A. and K. of C. buildings (the Y. M. C. A. permit the use of their building). The buildings are over-filled at each Mass. The men kneel in the aisle, on the doorsteps and even outside on the grounds. Protestants marvel at this. They can’t understand it. A lasting impression is being made on them. One of the chaplains told us of a wealthy man who gave up his business in order to take up the Y. M. C. A. work in the camp. For several Sundays he had watched these great gatherings of Catholics at the Masses. One Sunday he came to the priest and said: ‘Father, every Sunday you have thousands at the Mass, while we get only a handful at our services. Every Sunday you have the same thing; you never change, and the buildings won’t hold the men. We change, we bring in new speakers, men of national reputation; we do everything to attract the men without avail. Father, how do you do it? Why do they come to the Mass?’ ”

¹² “They do not ask the faith or creed
Of him that comes into their hut;
True Knighthood’s door is never shut
Against a pilgrim warrior’s need.
They question only: ‘Would you rest
And are you weary and oppressed?
Then, brother, lay aside your care,
And come, this sheltering roof to share.’ ”

EDWARD A. GUEST, *Detroit Free Press*.

“CREATURE COMFORTS”

The Sun of Baltimore has given us the most expressive statement of this comparatively new term for a really ancient desire:

“‘Creature Comforts!’ What a phrase to conjure with. Like the doughnuts and flapjacks of the Salvation Army lassies, ‘creature comforts’ will stick in the memory of the average soldier when many other things have been forgotten. ‘Creature comforts’ is what we are all after, and the boys in the army, cut off from home and friends, prized them probably as never before. Not so elevating or idealistic, perhaps, as sermons or tracts, but these “creature comforts” went straight to the right spot.

“We congratulate the Knights of Columbus on the sagacity of their human psychology. Man does not live by ‘creature comforts’ alone, but he cannot live happily without them if he has once enjoyed them. The wisdom of the Knights of Columbus, as of the Salvation Army, was shown in dealing with these soldier boys as a mother would in remembering their bodies and their stomachs, as well as their minds and souls.

“‘Creature comforts’ are two great words. May they never be forgot.”

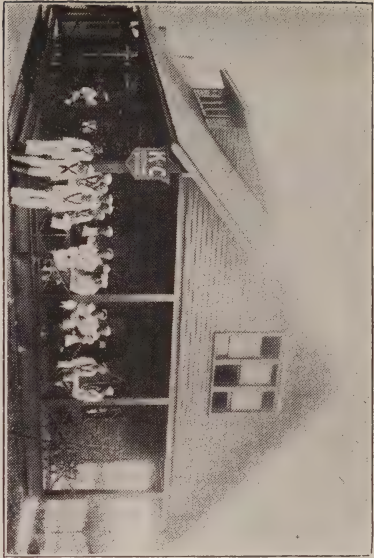
For “Creature Comforts” thus so highly commended \$7,000,000 of the funds secured and expended by the Knights of Columbus were used, and the Brooklyn Eagle said:

“The amount expended on free creature comforts for the soldiers was larger than that spent for a similar purpose by all of the other organizations participating in the United States War Drive Fund combined.”

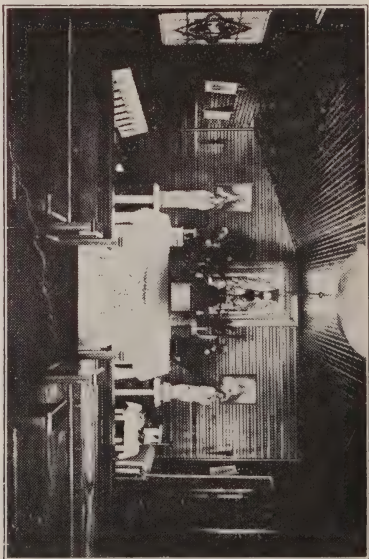
“Creature Comforts,” to be explicit, included cigarettes, tobacco, chewing gum, chocolate, candy, soap, handkerchiefs and similar articles.¹³

¹³ A letter written by Lieutenant John E. O’Brien of the 147th Infantry to the State Deputy of Illinois, Edward Houlihan, furnishes some evidence on this point. From the battle front Mr. O’Brien wrote:

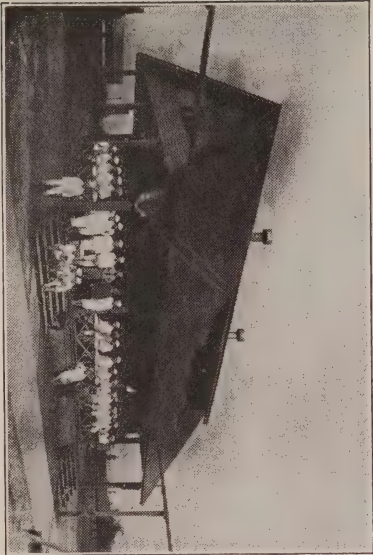
“I do not know whether this letter is going to interest you or not—you are doubtless flooded with notes of a like nature,—but I cannot forbear adding my little testimonial of appreciation of the work the Knights are doing for the fellows in the line. To the man back home it seems a little, trivial thing—a piece of chocolate, a newspaper, a magazine, a cigarette. You could stop any man and ask for those things and he would accommodate you—unthinkingly. But up here in the first of the front lines, with every meal the same—canned Willie and alfalfa soup—those little things assume a magnitude, an importance, in our minds, that is almost unbelievable. To come in at two or three in the morning after working all night on the wire, and in it; your nerves taut and barbed; your eyes strained and weary; tired to the very soul of you, to come in and close your dugout door and take a long deep drag of a cigarette—well, he who has not done it does not know what a boon tobacco is. And you are hungry, too; but there is a small bit of chocolate to stay your pangs till daylight comes, and you may have a fire and cook your breakfast—your delicate breakfast of Willie and soup. And



Knights of Columbus Building at Camp Perry



Our Lady of the Lake's Chapel, Camp Perry



Sixteenth Regiment Building at Camp Luce
By courtesy of *Columbian*.



K. of C. Building at Camp Luce

Besides these various items other articles were supplied free, such as writing materials, musical instruments and athletic supplies and equipment.

FOLLOWING THE FLAG

As soon as leave could be obtained to do so, the Knights of Columbus set out to follow the flag across the sea, and very soon after the first soldiers landed in France they found K. C. there ready to serve them. The first care of the Order was to get supplies across the ocean, and from established supply stations goods were sent out to the servicemen, at first by any possible means that could be secured, and later by automobile trucks.¹⁴ During the engagement at Mihiel 20,000

then in the afternoon, after you get up, and sit around waiting the order, knowing that when it comes you must go out and throw the dice with death again, and your nerves get run and you get restless and uneasy—there is a newspaper or a magazine to take your mind off your beastly task, to remind you of the living, breathing world across the sea; to tell again that the millions back there are with you—well, it helps, Mister, it helps.

“Little things like, trivial, inconsequential things, plenty of them in France. Back of the lines you can buy them—*buy* them—*buy* them at retail prices; back of the lines—where you don’t really need them. But on the front you get them and you get them *free*. I have a detail of men whose task is repairing the front line wire. While the division is in, we never get back of the first line of defense. Every night we spend in No Man’s Land, and it is not pleasant. But when we get in, it is waiting for us—our candy, cigarettes and papers—awaiting us with the K. of C. stamp on it all. Doesn’t matter if Jerry is shelling the roads; doesn’t matter if it’s raining, that dirty, beastly French rain; doesn’t matter if it’s dark and gruesome and weird up here—always we can look for and expect that old one-lunged motoreycle of Brother Thomas—and we never yet waited in vain.”

¹⁴ The story told by Father Thomas F. Coakley, chaplain of the 147th Infantry, A. P. O. 746, indicates some of the difficulties connected with this part of the Knights of Columbus program. In writing to Mr. Lawrence O. Murray, in charge of the Knights of Columbus Headquarters in Paris, Father Coakley said:

“My Dear Mr. Murray:

“I wish to thank you most heartily in my own name, and in the name of the officers and men of this Forty-Seventh Regiment of Infantry, for the large supply of candy, chocolate, cigarettes, smoking and chewing tobacco, cigars, chewing gum, writing paper, envelopes and postcards that reached me today from Paris by truck in spite of the roads that could not in the wildest flight of fancy be imagined worse than they are.

“After strenuous efforts we managed to transport these K. of C. supplies by auto truck—which soon stuck in the mud; then by ambulances, which stuck in turn; then in machine gun limbers; then on stretchers and on the backs of the grateful and appreciative men, clean up to the front line trenches and dugouts, right under German fire; and there was plenty for each man, distributed free,

packages of cigarettes were delivered to the boys at the front by the K. of C. Secretary by means of an aeroplane. In the most active stage of American participation the Knights of Columbus Secretary was about as well known by his overworked wheezy automobile as by the uniform in which the government permitted him to be clothed. K. C.'s place was with the servicemen, and wherever the servicemen went he followed, consequently his place of abode was temporary, but when the battalion or division settled down, K. C. settled down with him, and constructed a hut from any refuse obtainable; and if nothing better could be devised he dug a hole in the ground and established himself in this dugout. Here he brought up the "creature comforts" especially, and here the weary serviceman found an opportunity to while away a pleasant hour in the midst of his discomforts and desolation.

ENTERTAINING THE SERVICEMEN

K. C. will perhaps be best remembered by the servicemen on account of the altogether pleasing manner in which these "creature comforts" were distributed, but next after this feature of the work came the really meritorious entertainment program. The big features of K. C. entertainment abroad were "The A. E. F. Circus," the "Wild West Show," several Minstrel Shows, and the Motion Pictures. Numerous entertainments were staged and almost an army of bands and orchestras equipped, there being more than 50,000 musical instruments supplied. Several hundred motion picture machines were placed in clubhouses and huts. It is estimated that more than half a million of servicemen were entertained each night during the active period of the war by the Knights of Columbus moving picture service alone. Besides this, 5,000 games of baseball were daily played by servicemen, outfits for which were supplied by the Knights of Columbus.

The great marathon race from Chateau Thierry to Paris that

and the praise and appreciation for the K. of C. initiative and anxiety for the welfare of the fighting men are on every lip.

"Rarely, even in the commissary, has such a quantity of good things been given to the men who are bearing the real burden of the war in this inclement weather, and I am sending you this word of gratitude so that you may convey it to the K. of C. officials back home as an evidence of my being alive to their efforts to handle their immense and complicated problem in a big and generous way, without thought of themselves."

attracted so much attention the world over was entirely under the auspices of the Knights of Columbus.¹⁵

The ingenuity of the best managers available was drawn upon for these entertainments, and much of the entertainment was of a character equal to the best that has been produced in the amusement and theatrical world.

THE FRIEND IN NEED

It should not be supposed, however, that the activities of the Knights of Columbus were limited to furnishing "creature comforts" and entertainment—indeed they engaged in much more serious, if not more helpful work. The heralds of the Knights of Columbus were the Knights of Columbus Chaplains¹⁶ and the Knights of Columbus Secretaries. It was desirable to make provision for these functionaries to live in some comfort amongst the soldiers, but they were not of a character to wait until comforts had been provided.

"Often the only shelter a chaplain or secretary had was the hat on his head. . . . Before huts could be erected men had to be served, and the Knights of

¹⁵ *Report of the Supreme Board of Directors, Knights of Columbus, Jan. 30, 1919, p. 50.*

¹⁶ The popularity of the chaplains is illustrated by a communication of Charles N. Wheeler, the noted war correspondent, in the *Chicago Tribune* of Sunday, December 15, 1918. Mr. Wheeler, in speaking about the assignment of chaplains upon reports from the different regiments and divisions, says:

"In this work there developed the need of a sort of religious census of the units in order to determine what sort of a chaplain would be sent to the respective unit, always having in mind the advisability of sending a Protestant to a Protestant regiment and a Catholic to a regiment in which the Catholics predominate.

"The reports came in from several regiments the other day and the senior chaplain of the division read one over very carefully, a couple of times. Then he wondered if a mistake had been made, for this regiment was listed as 100 per cent Catholic. He thought a new record had been made and that if such a regiment was serving it was worth while to emphasize the point. He ordered an investigation made to be sure that no mistake had been committed. When the second report came in it was disclosed that the regiment was only 50 per cent, or a little less, perhaps, Catholic. Then the real story was divulged. The report had been circulated among the boys that their chaplain, who was a Catholic, might be assigned to another regiment, where there was a greater percentage of Catholics. This particular chaplain was a great favorite in the regiment, with the Protestant boys as with the Catholics. Soon after this report was started the census was taken—and the regiment to a man went down on the record as a Catholic 'for the duration of the war.'

"It is needless to state that this chaplain is still on active service with this regiment."

Columbus worker with his motorcycle, or his car, or on foot, went through the camps as his co-workers were going to the front, their bags on their backs, just as the fighting man carried his, and distributed the little things that help to make life comfortable.”

These secretaries, of whom there were over one thousand in the service abroad before the conclusion of the war, were veritably all things to all men. They knelt by the side of the wounded soldier, and took his dying message to the loved ones at home. They were at once the counsellor and guide to the wavering and lonesome soldier boy, and his messenger and servant. With equal propriety they could, if occasion demanded, admonish the wayward youngster, or, when necessity pressed upon them, become the camp barbers. The secretary or chaplain was the intermediary between the sometimes derelict serviceman and his sometimes too exacting superior officer. No intercession was more potent in obtaining desired advantages so valuable to the serviceman than that of a K. C. Secretary or Chaplain, and by all accounts the especially luminous service of K. C. was rendered in the hospitals and hospital ships. Back of the lines in all the hospitals the Knights of Columbus Secretaries and Chaplains were always to be found, and no part of the K. C. work has been more feelingly described than that which had to do with the sick and wounded and dying.¹⁷ On the hospital ships generous supplies were provided for

¹⁷ The noted war correspondent, Floyd Gibbons, relates a touching incident of the hospital where he was himself confined after he had lost an eye and almost his life on No Man's Land, in his determination to be with the men nearest the front. When convalescing in the hospital, Gibbons said:

“Two beds on my right was a young American soldier. A German high explosive shell had shattered his leg at the battle of Cantigny and it had been necessary to amputate the limb. The amputation had been made above the knee. Without introducing himself—without saying a word—Pallen (a K. of C. Secretary) proceeded to this man's bedside and began to walk up and down nervously in front of it. He soon attracted the attention of the sufferer, whose curiosity was aroused immediately by Pallen's peculiar actions.

“‘How does that look?’ Pallen stopped in his floor pacing and directed the question to the man on the bed. ‘Do I walk all right?’ ‘Looks all right to me,’ replied the man on the bed. Then Pallen hopped across the ward on one foot and hopped back to the bed on the other foot. Then he jumped and skipped at the bedside and danced an impromptu jig. He turned again to the man on the bed.

“‘Do you see anything the matter with me?’ he demanded in almost a challenging tone.

“‘I don't see anything the matter with you, Mister,’ replied the man on the bed; and then he added, ‘unless it is they've got you in the wrong ward.’

“Pallen walked close to the bedside and took a position where the man in the bed could closely watch him. Pallen took his cane and brought it down with

the wounded. It was found that cold drinks were more appreciated than any other thing by the wounded and seasick soldier, and accordingly tons of fruit syrups were distributed by the Knights of Columbus amongst both the hospitals and troop ships for the benefit of the men on board. Delicacies, like jam and crackers, were also provided in abundance.¹⁸

THE SERVICE HOUSES

One of the special lines of service that proved of great value was rendered in the service houses which the Knights operated entirely free of charge in Boston, New York, Philadelphia, Chicago, Detroit and other cities. The handsome house on Berkeley Street, Boston, was typical. Here the Knights provided nightly over 700 free beds for men of the Army and Navy, with free baths, free breakfasts, consisting of doughnuts and coffee, free barber service, free laundry and free tailoring. It was altogether the most popular hotel on the Atlantic seaboard, for not a night passed without its being packed to the doors. Its spacious dormitories were always lined with cots, while, when necessary, the billiard and other rooms were made to accommodate the overflow. The reputation of this hotel, which had provided everything from shower baths to shoe shining, and all free of cost, became established in the navy from ocean to ocean. Upwards of 250,-

a sharp rap against his leg. The sound was unmistakably wooden. Everyone in the ward knew that Pallen's leg was artificial.

"This was the keen, big meaning thing that had been done for that American soldier who lay there with one leg off. Many black misgivings for the future had been removed from his mind. He now knew that he could go through life with an artificial leg almost as conveniently as he had before the amputation. This was one thing, bigger than anything that money could buy, that McDougal Pallen performed in our ward in the name of the Knights of Columbus."

Incidentally, Gibbons tells us who Pallen was:

"When I had known him," says Gibbons, "he had been a fellow-student at Georgetown University. Our football team never had a faster end than Pallen. He was a vigorous, hard-fighting, sport-loving student. As he stood there that day by my bed, I saw on the sleeve of his service uniform the red shield of the Knights of Columbus. Knowing Pallen as I did, I wondered why he was engaged in this work. He must have noticed my silence, for he said: 'Gig, do you remember that Thanksgiving game with the Indians?' 'Yes,' I replied, 'your leg was hurt pretty badly that day.' 'Well,' said Pallen, 'I lost that same leg three years afterwards.' Then I knew why Pallen was engaged in the noble work of the Knights of Columbus in France, and I wondered what it was that he could do in our ward that might possibly be different from the letter writing and distribution of tobacco and chocolate usually expected. I soon found out."

¹⁸ *Knights of Columbus in Peace and War*, Vol. I, p. 275.

000 men in service enjoyed its hospitality during the war, and its success was in a large measure due, as was the success of all other Knights of Columbus service stations, to the noble and indefatigable coöperation of Catholic women of the neighborhood.¹⁹

It is worth while repeating that the Knights of Columbus had to fight to provide these services and most of their "creature comforts" free. The reasons need not here be stated. It is sufficient to say that pressure enough had been brought to bear upon the War Department to induce that agency of the government to forbid this free service and distribution, but after a firm contest on the part of the Knights of Columbus they were permitted to pursue their liberal policy.²⁰

WELFARE WORK DEFINED

Chaplain McCarthy, so well known to the Knights of Columbus, in his charming book, "The Greater Love," just issued by Extension Press, thus speaks of the war welfare work:

"A distinct contribution to modern civilization, and a form of national and international altruism making for the betterment, not only of him who receives, but as well of him who gives, was organized welfare work. The need of such work always existed; and the organization of trained and equipped auxiliary forces intelligently to perform it must have ever been apparent. It remained for the World War, conceived, at least in the American mind in unselfish motive, to create and give flesh and blood expression to so Divine a vocation; and assign it honored rank among National institutions eminently to be desired, and, without invidious comparison, devotedly to be maintained."

GETTING THE MONEY

Needless to say it required a large amount of funds to conduct the work carried on by the Knights of Columbus. At the outset a modest fund of \$1,000,000 was asked for by the Supreme Officers, and when the Supreme Council met in August a call for a voluntary contribution of \$3,000,000 was sent out. The story of the splendid success of these appeals, in which every jurisdiction of the Order far exceeded its quota is a most interesting one. The independent campaign of the Knights of Columbus, later joined in by the National Catholic War Council, resulted in raising a fund of \$14,000,000, thus more than quadrupling the modest sum for which the Order had asked. It is true that the great needs were not fully appreciated in advance, and it has been seen that even a much larger sum than that actually

¹⁹ *Ib.* pp. 275-6.

²⁰ See *Knights of Columbus in Peace and War*, *op. cit.* Ch. XXVII.

realized was needed, and, when the time came, it was provided. From the joint drive in which the Knights of Columbus participated with the Y. M. C. A., the Salvation Army and some other welfare organizations, some \$20,000,000 more was realized. The public treated the Knights of Columbus generously, and supplied them with an abundance of funds. It is to the everlasting credit of the Knights of Columbus that they proved faithful to their trust. Although the peculiar circumstances tended to increase the cost of administration, as well as of supplies, the Knights of Columbus made an enviable record by holding administration costs down to the insignificant figure of 2.68 per cent, and by prompt payment of bills saved in cash discounts more than the operating cost.²¹

THE PART OF RELIGION

In no single instance has the Knights of Columbus been charged with a neglect of religion in connection with its war service, nor to date has there been any single complaint that the Order or any of its representatives unduly urged religion upon anyone. Quoting from "*Qu' est-ce que C'est*" again:

"They have never crowded religion down our throats—though religious consolation was theirs to give for the asking."

There were scenes and events that will live long in the minds of servicemen, some of which involved hours of waiting in long lines for an opportunity to kneel in the mud and go to confession. There were like scenes on disagreeable mornings when thousands knelt before the temporary altar constructed by the K. C. Chaplain to receive Holy Communion.²² There were great gatherings in the community build-

²¹ *Report of Supreme Board, op. cit.* p. 23.

²² Lieutenant Leo D. Sheridan, Company E, 327th Infantry, in a letter to his brother of Macon, Ga., helps us to realize what the religious consolations which the secretaries were so efficient in arranging, meant to the boys entering upon battle:

"I want to tell you what happened the day before we went into the front lines," says Lieutenant Sheridan. "Our battalion was located in a dense woods and we were living in shelter tents; the officers had little shacks with hardly room to turn around in. The K. of C. Secretary also had a small shack about as big as your bathroom, and in this he had a victrola, cigarettes, candy, etc.; needless to say, this was the most popular place in the woods. No doubt you know that the K. of C.'s give away everything and won't take money for anything.

"The morning of the same night we went to the first line the K. of C. Secretary sent down word that Mass would be celebrated at the K. of C. shack at 9:30. I immediately formed our company, and read this notice and gave all permission to attend. This was also done in the three companies.

ing when thousands reverently knelt during the Sunday Masses, and above all there were the dying consolations behind the battle lines. Yet no non-Catholic serviceman retired to private life with the feeling that his conscience had been outraged by Catholic proselytism. The Knights of Columbus must be given credit for a very reasonable and sensible administration of the religious features of the welfare work.

EMPLOYMENT SERVICE

When the actual war welfare work was over, the Knights of Columbus found themselves with an available balance of more than \$10,000,000. The record of the use of this balance is a most interesting one.

That there would be considerable difficulty in readjusting the employment situation was early anticipated by the Knights of Columbus, and, accordingly, as soon as the men begun to return after the armistice, steps were taken to assist the servicemen and employers. To begin with, every Council of the Order was transformed into an employment agency and, as circumstances required, employment quarters were opened in the principal cities. The Knights of Columbus Employment Service has become familiar, located as it quite generally is in the most prominent square or thoroughfare in the various cities, with its flaming posters announcing "A Free Employment Service for Soldiers, Sailors and Marines."²³ The details of this employment service are of extreme interest, and the story told in the records of the various offices is startling. In general it has been stated that 55 per cent of the men who applied for employment at the free Knights

"There is another lieutenant in my company named Nickelson, who is also a Catholic; he is from New York and is a mighty fine fellow; has been with our company about one month. We at once decided to attend Mass, and beat it through the woods to the K. of C. hut. Upon arriving there we found about 300 or more soldiers gathered around. It was raining, but this did not keep the men from kneeling in the mud. Finally, the priest arrived and the men began going to confession. After hearing confessions, Mass began, and I honestly believe every soldier, including myself, went to communion.

"I never will forget this sight as long as I live, and am sorry I can't give a better description. There we were in the thick woods, with rain falling, and men on their knees in mud. Overhead and sometimes striking near, were artillery shells. Overhead aeroplanes would buzz and we could hear them signaling to each other; you could hear shells whistling by, bound for the German trenches, and I am sure God was looking down on these devout soldiers. I would have given anything in the world to have had a camera and to have taken a picture of this wonderful assembly, but, anyhow, it is imprinted indelibly on my mind and I never will forget the scene."

²³ *Knights of Columbus in Peace and War*, op. cit. Ch. XXIX.

of Columbus employment offices have been satisfactorily placed.²⁴ Figures have been published illustrating the work of the Eastern offices. Those for the Chicago office are of extreme interest. In Chicago the general employment service was opened on January 5, 1920. Up to and including November 22, 1920, 55,138 men made application for employment. During the same period the employment service had found 45,867 opportunities, that is, places in which men were wanted. The office actually placed 32,571 men. During the same period the service sent 38,026 men out to take places that were available, but with which the applicants were not quite satisfied. Some of these of course tried again and secured places more to their liking. It is to be remembered that this service was furnished absolutely free, neither applicant nor employer being required to pay any fee. Casting up the total expenditures of the Chicago office, it appears that it cost the Order—the expenses being paid out of the war welfare fund—in the neighborhood of \$2.00 per man placed in employment. Thus has been used a portion of the balance remaining of the welfare fund.²⁵

EDUCATION FOR SERVICEMEN

Even during the war the Knights of Columbus established, wherever they could obtain permission, in the camps and cantonments, free schools for servicemen. Several of those reached a high state of efficiency before the close of the conflict.²⁶ Immediately after the war the Order offered one hundred scholarships in the leading technical and academic institutions of the country to former servicemen, with free scholarships and tuition, books and maintenance. The applicants were so numerous that the offer was afterwards extended to include such number of applicants as might, upon examination, prove to be qualified. These scholarships were awarded independent of race or religion, and were secured by the Order in various colleges without respect to religious affiliations. That no favoritism was shown is evidenced by the fact that the Catholic University of America secured twenty-three of those scholarships, while the State University of Illinois secured forty-nine, and the Massachusetts Institute of Technology fifty-eight. As the first award stood the scholarships were divided be-

²⁴ "The average record of jobs found throughout the entire country by the Knights of Columbus was over 5,000 per week," *Knights of Columbus in Peace and War*, *op .cit.* p. 390.

²⁵ Books of Chicago K. of C. Employment Service office. At the close of the service December 31, 1920, there had been placed 39,872 men.

²⁶ See *Report of Supreme Board of Directors*, Jan. 30, 1919, p. 38 et seq.

tween thirty-three colleges. The total expense of these scholarships is estimated at above one million and a quarter dollars for the four-year period. In addition to what goes with the scholarship the Knights of Columbus supply \$12.00 per week during the scholastic year for maintenance to men who do not secure board and lodging at the colleges or schools.²⁷

But the Knights of Columbus were not satisfied with merely providing a limited number of men with a college education. They sought a wider field and found it in the popular free schools established in the principal cities throughout the country. Not all of the figures with reference to these schools are available yet. Those of New York, Boston and Philadelphia, earliest established, have proven extremely popular. The schools of Chicago, however, will suffice for illustration of the stupendous work being accomplished.

The Knights of Columbus free schools for servicemen opened in Chicago February 9, 1920. From that date to July 31, 1920, when the schools closed for vacation, 4,333 students enrolled and attended the classes. After the summer vacation the schools opened again on September 13th, and to November 12th, 4,100 men had enrolled and were attending the various classes.

At the present time there are one or more classes in accounting, advertising, bookkeeping, commercial art, commercial law, English for foreigners, grammar school course, automobile mechanics, mechanical drafting, typewriting, public speaking, reinforced concrete work, electricity, machine shop practice, woodworking, oxy-acetylene welding, salesmanship, French, Spanish, traffic management, mathematics, English, radio telegraphy, engineering, stenography and a high school course.

Besides free tuition, the books, tools, drawing instruments and supplies are furnished free to ex-servicemen and women of these schools.²⁸

²⁷ The official report for 1920 of the Knights of Columbus committee on education concerning K. of C. college scholarships for former servicemen has just been made public. It shows that where last year the Knights maintained 415 former servicemen in colleges and universities in all courses but law and medicine, that this year the number has been reduced to 322 through resignations and failure to meet standards, as well as through transference on the part of many scholars to K. of C. free night technical courses. Apart from these specifically limited scholarships the K. of C., through state and national boards, are maintaining scores of veterans in colleges in law and other courses.

²⁸ Taken from records of Free K. of C. School of Chicago.

A VICTORY MEMORIAL

Calculating the cost of its program of education, based upon the economies observed in all its work, it was considered that a balance of the trust fund donated by the American people would remain, and with a view to conferring a lasting benefit, both upon the loyal men who followed the flag, and upon their country, the Knights of Columbus have offered to the American Legion, the official organization of the United States Servicemen, \$5,000,000 with which to erect a memorial building in Washington, D. C., for the perpetual use of veterans of all wars.

Thus will the Knights of Columbus have administered the trust reposed in them by their fellow countrymen. But it is not contemplated that this brilliant conclusion of their war activities shall bring to an end their private benevolences or their public usefulness. There are the best of reasons for believing that the future of the Order may safely be forecast by the character of its past accomplishments.

JOSEPH J. THOMPSON.

Chicago.

THE NORTHEASTERN PART OF THE DIOCESE OF ST. LOUIS UNDER BISHOP ROSATI

VIII. QUINCY AND ITS ENVIRONS

With the recall of Father St. Cyr from Chicago in 1837, Bishop Rosati, indeed, severed the connection that had subsisted since 1833 between himself and his representative in that city on the one hand, and the chief city of Illinois itself on the other, but not his connections with the church in the western part of that state as delimited in Bull of Pope Gregory XVI in 1834. Father St. Cyr at once received the appointment to the congregation at Quincy and on Crooked Creek Mission, that had been founded, as we have seen, by Peter Paul Lefevere. In 1837 the church had been firmly rooted on the banks of the Mississippi from St. Louis upwards to Galena, Dubuque and Prairie du Chien, and now began to branch out east and west, but naturally with greater vigor along the chief tributary of the Mississippi above its confluence with the Missouri the haunted stream of Indian legend and Christian tradition, the far famed Illinois of Father Marquette's eulogy: "We had seen nothing like this view for fertility of the land, its prairies, woods, wild cattle, stag, deer, wild cats, swans, ducks, parrots, and even beaver; its many lakes and rivers. That on which we sailed is broad and deep and gentle for sixty-five leagues."¹

This beautiful and diversified country running diagonally through the heart of Illinois, from the neighborhood of St. Louis towards Chicago, was being rapidly reclaimed from the state of wild nature. From 1833 on Father Lefevere had visited the scattered settlements as far east as Sangamon County. But now the increase in population required a concerted movement of numerous soldiers of the cross to do battle with the enemy, and to conquer the land for Christ. In 1837 Father Lefevere is succeeded in Quincy by Father August F. Brickwedde; in Fountain Green, and in the stations around the headwaters of Crooked Creek by Father St. Cyr; in Springfield, a year and a half later, by George A. Hamilton, whilst the English-speaking people of Quincy receive their own pastor in the person of

¹ Shea, *Discovery and Exploration of the Mississippi Valley*, 2nd edition, p. 54.

Father Hilary Tucker. In 1838 the Vincentian Fathers J. B. Raho and Aloysius Parodi entered upon their most fruitful labors in and around La Salle County, whilst Alton, having been visited by Father E. DeBryn, S. J., since 1836, received its first resident priest, Father James Flynn, in February, 1838.

Father Lefevere had made a special plea to the bishop for Quincy, his first mission in Illinois and had been promised an assistant, Father St. Cyr of Chicago. Father Lefevere expressed his great joy and gratitude, especially as Father St. Cyr was reported to be a fair German scholar. For more than half of the Catholics of Quincy were German. In fact, Bishop Rosati had been asked to send the only German priests he then had, Father Lutz or Father Helias, S. J., to Quincy at least two or three times a year. Father St. Cyr received his appointment to Quincy June 12, 1837, and was about to start for his new and promising field, when something unforeseen occurred that changed Bishop Rosati's plans. A large congregation of German Catholic immigrants, accompanied by their priest, August Florentius Brickwedde arrived in St. Louis, intent upon a settlement somewhere in the wilds of Missouri or Illinois. Father Brickwedde was born June 24, 1805 in Fürstenau, in the Kingdom of Hanover. He was descended from a prominent family of jurists. Having completed his classical course at Osnabrück, and his philosophical and theological studies at the universities of Munich and Bonn, he was ordained priest in the Cathedral of Hildesheim, September 20, 1830. The young curate of five years' experience in the ministry casually heard of the great need of missionaries in far away America, especially among the German colonists that were just then beginning to make their numerous settlements in the new world, and decided to devote his life and talent to their service. The Bishop of Osnabrück, Dr. Lüpke, gave him his dimissorials and his paternal blessing, and the young enthusiast set out for America in company of a band of German emigrants in May 1837, arriving in New York July 4th of the same year.

When Father Brickwedde arrived in St. Louis, Bishop Rosati was absent from home. Father Lutz received the stranger as a guest, until the bishop could dispose of him, and wrote a letter at once communicating the news. Father Lutz seems to have been in constant fear of displeasing the bishop: and the letter of July 24 bears witness to the fact:

It appears rather singular that just at the time of your absence from home German priests should happen to arrive. However, though this incident may have proved disagreeable to your Reverence sometimes, it will not, I hope prove so at present. Perhaps you say, that I have suffered myself to be imposed

upon once more. To this I answer: That I shall always invariably follow and have followed in the present case your precepts, as far as the personal circumstances of the individuals require it. Being aware of your just severity on this point, I was at first inclined not to receive the German Priest at your house, but having examined his papers, especially his Dimissorial letters from his Bishop, the Revd. Dr. Lüpke of Osnabruck, and moreover became acquainted with the particulars, relating to his mission hither, I thought it more proper to receive him, than to let him stay out of the house, whilst he has no acquaintances. He appears to be a worthy Ecclesiastic, and well disposed to consecrate his labours to the salvation of so many hundreds of his country-people that are scattered all over your diocese. I told him to wait, till you would return and to abstain from celebrating Mass; in short he approved with his whole heart without the least displeasure, of your measures in relation to admittance of German priests. You remember, that, a few years ago, I had written a letter to a worthy German priest of the name of Beckmann in Osnabruck, to which letter you deigned to add a few lines. The answer received from the said Revd. gentleman expressed his own wish, yet actual impossibility of doing as he wished, to join your clergy. This priest therefore, the Rev. August Brickwedde, came, as it were, in the place of the former. He is 32 years and apparently of a strong constitution. I have to observe, that with regard to the censuras ecclesiasticas, nothing at all is said in his dimissorial letters. The latter amongst others state, *Dictum Vicarium Augustum Brickwedde per plures jam annos in animarum cura subsidaria versatum optime Nobis commendatum existere, proindeque eundem Reverendissimis Dnis in Reg. Americae Episcopis enixe a Nobis commendari.*

I trust therefore, that under the like circumstances I have not done wrong in giving hospitality to a priest for a few days, till you yourself will in a conclusive manner settle the whole affair. From what I understood, the name of the priest has been stated to you in a former letter, which you must have received from the Revd. Bishop of Osnabruck.²

Indeed, Bishop Rosati had received a letter from Bishop Lüpke in regard to the mission and personality of Father Brickwedde, and was well pleased to secure such a helper in his greatest need. For did not Father Lefevere insist that a good part of the congregation of Quincy consisted of Germans, who required the ministry of a German priest. Father Brickwedde was immediately adopted and sent to Quincy for the purpose of founding a German parish, the first national parish in the Mississippi Valley, whilst the English-speaking Catholics of Quincy were to be under the pastoral care of Father St. Cyr, who however was to reside at Fountain Green. It is not known whether Father St. Cyr ever came to Quincy. In his report for 1837 he writes: "I did not include in the number of my parishioners the English Catholics of Quincy, because I thought that Rev. Brickwedde will give their number in his report."

² Archives of the Catholic Historical Society of St. Louis.

Father Brickwedde held his first service in the new parish on the Feast of the Assumption of our Blessed Lady. One of the upper rooms of the dwelling of Adam Schmitt formed the chapel, and the adjoining porch was enclosed to serve as the priest's sitting- and sleeping-room. The Parish was dedicated in honor of the Ascension of Our Lord. At the first Mass there were only thirteen persons in attendance, although the congregation numbered more than 170 souls. There were only two baptisms and four burials in all Adams County from August 15 to December 31, 1837. In January, 1838, Father Brickwedde notified Bishop Rosati that a non-Catholic, a Mrs. Wats, had donated a lot in Quincy for the purpose of a Church, and that a committee had been appointed to arrange for the construction of a suitable building, which should be finished before the Feast of the Ascension. In January, 1839, he writes that since Pentecost the services have been held in his own house. On account of the dull times the people could not build the church, but they are hopeful of building one within the year. As to the spiritual progress of his people, Father Brickwedde has only words of praise. In regard to his out missions he states that at West Point in Iowa Mass is said in the house of Mrs. Kempker, and that the people of the place wish to have a resident priest, as they already possess a lot of about four acres for church, parish house and graveyard.

It is greatly to the credit of this German pastor of souls that one of his first undertakings at Quincy was to establish a school for the lambs of his flock. School was held in Father Brickwedde's own building, which also contained the church and priest's residence. There were 14 boys and 10 girls in attendance the first year. A few weeks after his coming to Quincy the zealous missionary visited the German settlements at Fort Madison and West Point on Sugar Creek in the southeast corner of Iowa. At Fort Madison High Mass was sung in the log house of J. H. Dingmann, and at Sugar Creek in the barn of J. H. Kempker. At Sugar Creek Father Brickwedde built a church in 1839 under the title of St. Paul's, the first church erected in that part of the diocese of Davenport.

Father Brickwedde's report, dated April 22, 1839, contains a few more items of interest: Mass is still celebrated in the private house of the pastor, but the place (a room 28x18 feet) cannot contain the multitude. There is no farm attached to the parish, as the good Father had been accustomed to find in his native land; there are no resources, the pastor lives on his own private fortune. Lately a Mr. Whitney donated to the bishop a lot of ground on Main and Eighth Streets, suitable for the erection of a church, a hundred feet

long and forty wide. For the building of the church about \$900 have been subscribed either in money or in labor. There are now 241 German Catholics in the county, and about 50 speaking the English language, forming a rather floating population. Every Sunday there is High Mass and a sermon in the German language, at 2 o'clock in the afternoon Catechism instruction for the children, after that Vespers, and the Rosary or some other popular devotion. As Father St. Cyr failed to visit the English speaking people of Quincy, they were obliged to attend High Mass at Father Brickwedde's church. But as the good German priest was far from proficient in this language, they naturally desired a priest of their own.³

But what had become of their English speaking pastor, Father St. Cyr? As we have seen his destination was suddenly changed from Quincy to Fountain Green. It is from this latter place Bishop Rosati received the following, rather plaintive letter:

McDonough County., March 4, 1838.

Most Reverend Bishop:

I ought to have written to you a long time ago. But for one thing or other I put it off till today. However, Most Reverend Bishop, I thought I had always time enough to write to you, when I had nothing to inform you of but bad news, which certainly afflicts your sensitive heart.

When I left St. Louis in November last I was very unwell, and I have been so ever since. However, I tried to visit several of my congregations before the cold weather set in, which I did, as I had promised. I rode there, I went, I came back and fell; when I shall rise again, I do not know. Since the 28th of January I did not leave my bed. I have almost lost the use of my right leg by pains, first in the hip, then between the knee and the ankle, in which they are now most horribly felt, which rendered me incapable of setting out and doing anything.

A hundred things have been applied to it; but nothing seems to do me any good. I leave it to the hand of God to chastise me as long as He pleases, *modo*

³As a sample of Father Brickwedde's English, we will transcribe a letter sent to Bishop Rosati from, "Quincy 4 Januar, 1839: These tables I send you for you to see the statement of my missions. Sense last Pentecost the meeting has been kept in my house. By the cause of dull times we could not built a new curch. But we are in hopes that we shall have one this year. I am very happy to tell you that the christians improve in ther works and keep ther meeting regular. We all emplor to see you next summer, mot reverend father! in consequence of consecration of the curch and graveyard and at the same time meny people would like to keep the holy sacrament of confirmation. The congregation near Westpoint keep meeting in private lady haus, that belongs to Mrs. Kampker. . . . To for right Reverend Bishop my best respects.

AUGUST BRICKWEDDE."

In our next paper we shall hear more about Father Brickwedde in Quincy.

in aeternum parcat, or to His holy will to cure me: *in patientia vestra possidebitis animas vestras*.

I received your last letter last Friday, a little too late to give me time to write to the different congregations to inform them of the rules of Lent.

The church building in Fountain Green is going on very slowly on account of the weather. Mr. Henry Riley, who contracted for the building, is to go down to St. Louis at the opening of the river to buy different things for the church. If it should be then in your power to pay him what you promised to give towards *St. Simon's Church*, I would be very thankful to you.

Report of 1837 is all ready since the last of December; I will send it to you by Mr. Henry Riley.

My best respects to Messrs. Lutz, Jamison, and Fontbonne.

I am, Most Reverend Bishop your,

Humble Servant,

I. M. I. ST. CYR, *Cath. P.*

Within three weeks another letter was sent with the same complaint of bodily ills, but showing a little more hope. It was dated:

McDonough County a few miles from Macomb, March 30, 1838.

Very Reverend Bishop:

The spirit is willing but the flesh is weak.

I wrote to you some time ago a letter in which I informed you of my bad situation, not being able to walk at all. Well, I am still in the same situation, with that difference however, that, the weather being warmer, I can step out of my room with the help of two sticks. But the pains keep on the same train, and many a time worse than in the cold weather. We did all we could, but nothing had done me any good. Wherefore, Reverend Bishop, if by next week I feel no better or perceive no mending, I will venture myself on a horse or wagon to cross that long, long prairie. But whether I will be able to do it is a matter of doubt. However, I will try my best; so that if you do not see me in St. Louis before long, you may conclude that I got better or worse.

My best respect to Father Lutz, Jamison, etc. I am very Reverend Sir,

Your most obedient servant,

ST. CYR.

As the summer came on the bodily troubles of the missionary must have been relieved considerably, as we find him on a still hunt for souls in the various counties of his vast parish. It seems to have been his farewell visit. It may strike many as singular to note the importance attached by these pioneers of the faith to any church or chapel, however poor and homely, as a means of developing the country round about, yet they had the experience. The little church becomes the center to which all the roads converge, since its presence in the locality is the means of determining the Catholic people to settle in the neighborhood. And what a fine instinctive feeling these pioneers had in discovering the signs of coming greater things. In illustration of this let us proceed to Father St. Cyr's last

letter from the missions in McDonough, Fulton, Peoria and Tazewell Counties:

Fountain Green, August 6th, 1838.

Very Reverend Bishop:

I have fulfilled my promise concerning my going on a mission to Peoria. I also visited the Catholics in Tazewell County. They are very numerous, some Americans, some French, German and Irish. The 15th of July I said Mass at Mr. Tuckers' (Tazewell). Mr. Menard and his wife attended. And I baptized several children. The week after I visited likewise several wealthy Irish families in Lotall Prairie, forty miles from Peru (Peoria County). Amongst which families is Mr. Mooney, a rich and zealous Catholic; all from the city of New York. A great many more families would have come to this part of the country, they told me, had it not been for the scarcity of money. Many again have been prevented from moving for not hearing of any Catholic church being established, or of any prospect of establishing one. Let therefore a Catholic church be established with a priest stationed at Peoria, and the Catholics will flock into that part of the country.

Peoria is already and will be more so, one of the most important points on the Illinois river for Catholicity, if nothing be neglected on our part. It is therefore high time to take the matter into consideration; it is now the very season to plant.

It has not been in my power to do anything respecting the church and the lot that had been promised. Being a perfect stranger to the Catholics, they not having received the letter you promised me to write to them as an introduction, and myself not having the list of the Catholics which M. Timon made. Mr. Peter Menard, who alone could give me all the information I wanted, was not then in Peoria; he has moved on his farm with his family, 12 miles south of Peoria (Tazewell County). However, I requested Mr. Mooney, a zealous member of our church and a great friend to that Mr. Nolone (Nolan), who promised Mr. Timon to give a lot for the church, and who since retracted, that, in case he would make his first words good, to have the lot deeded. So far the whole matter is hanging on promises. I found in Peoria and its environs 32 Catholic families, whose names I took on a list; there are some more, but I could not see them for want of time. I promised to visit them again in October if nothing should prevent me; this will be the last time, for I do not propose to visit them any more, as my health does not permit me to undertake such long trips, and my finances are not much better. I hope you will send them a priest, but a priest who must speak French, English and German; that he should speak French and English is absolutely necessary.

I expect to start Thursday for Quincy, thence to Commerce, then home again. I am very sorry, Very Reverend Bishop, not to be able to comply with the great obligations which charity towards one another imposes upon each one of us, and even more so to be deprived of the blessings attached to their fulfillment. They are, I see by the letter which I received last week with your name affixed to it, humbly begging money to rebuild churches amongst the rich and wealthy people of South Carolina,⁴ whilst we are here in the state of Illinois,

⁴ The terrible conflagration in 1838, which swept away the better part of Charleston, S. C., Bishop England's Cathedral City, caused Bishop Rosati to

not rebuilding, but creating what we euphemistically name churches, not among the rich, but among the poorest of the poor. Yes, Dear Bishop, take notice, that all my congregations are so very poor that, in spite of their good will, they cannot afford enough to put up a very humble house of worship for themselves. Therefore, Bishop, do not expect anything from me.

Our church at Fountain Green is very slowly building; we having been disappointed in the sawing of the lumber.

My leg is plaguing me yet, and some time very much so; I fear I will not be able to spend the winter here.

I did not hear of Mr. Jamison since I left St. Louis; how is he? how does the large organ sound?

If you would keep some intentions of Mass for me, Bishop, I would be very much obliged to you.

My best regards to Mr. Lutz and to all,

I am Sir, you very obedient Servant,

I. M. I. ST. CYR, Cath. P.

With this letter we take leave of good Father St. Cyr. Broken in health, as he was, and unfit to cope with the hardships and privations of missionary life in the backwoods, he was appointed in 1838 pastor of the ancient parish of Kaskaskia in succession to Father Benedict Roux. Here within a comparatively small compass he ministered to 815 souls, had 61 baptisms in the first year, 22 marriages, 19 funerals and 4 converts. He also acted as confessor and chaplain to the Sisters of the Visitation until July 19, 1843, when Father Heim took his place as confessor of the Sisters, but not as pastor of the parish. The diocese of Chicago being erected in 1844 with all Illinois as its territory, Father St. Cyr declined to sever his connection with St. Louis; and on the 11th of September, 1844 left Kaskaskia in charge of Father Vital Van Cloostere. On the 23rd of September of the same year, he was appointed chaplain of the Sisters of the Visitation⁵ on Sixth Street in St. Louis at a salary of \$100.00 a year, as Father St. Cyr himself states. Of his first year's salary the chaplain devoted \$10.00 to help pay St. Patrick's church debt; the whole amount received from the Sisters on Sixth Street for the services as chaplain during 21 months came to \$150.00.

send an appeal for help to his priests. A good number of them responded quite liberally, so that the sum of about \$200.00 could be sent to help build up the churches of the devastated city. Missionaries like Father St. Cyr belonged to the poorest of the poor, and might well have been spared the necessity of a refusal.

⁵ The great flood of 1844 destroyed the Visitation Convent at Kaskaskia, and the foundation was transferred to St. Louis, at first to a temporary location on Sixth Street, then to more commodious home on Broadway. At both places Father St. Cyr acted as chaplain.

On the 19th day of June, 1846, Father St. Cyr was sent as chaplain to the Sisters of the Visitation on Broadway: but on July 20, 1847 he was appointed one of the priests at the Cathedral.

With the year 1848 Father St. Cyr reverted to missionary life, attending the old parish of Potosi, and the following year the oldest parish in the state, St. Genevieve. Here he had an assistant in the person of Father Anselm. In 1851 he was left without regular assistance in St. Genevieve with a congregation of 900 souls, and remained as pastor until 1862. During this period of quiet content and faithful labor among his countrymen, Father St. Cyr did what was perhaps his best work, not of outward brilliancy, but of deeper faith and spirituality. But even here his strength gave way, and he was forced to resign the charge, where his kindness of heart, and his gentle ways had endeared him to all.

On the 1st of April, 1862, Father St. Cyr took his residence at the Brothers of the Christian Doctrine, to be chaplain of the Sisters of St. Joseph Carondelet, Missouri. On the 3rd of November, 1864, he moved from the Christian Brothers' de La Salle Institute to a house of the Sisters of St. Joseph, nearer the convent, to be their chaplain exclusively. On July 20th Father St. Cyr marks in his note-book: "My trip to Notre Dame, Indiana, going and coming amounted to \$30.00." On June 10, 1872 he moved from Carondelet to Nazareth, the Novitiate of the Sisters of St. Joseph to be their chaplain, and there witnessed the blessing of the chapel and its bell by Archbishop Kenrick.⁶ At Nazareth, he received, as we have already stated in a former article, the visit of the great Archbishop of St. Paul, who liked to talk with this living monument of heroic days, about the men and affairs long past. Among other statements of Father St. Cyr treasured up by Archbishop Ireland was that concerning the Lincoln family. It had been asserted on the supposed authority of Father LeFevere and St. Cyr that Lincoln, the great President, was a Catholic: "I visited several times the Lincolns in their home in Southern Illinois. The father and the stepmother of Abraham Lincoln were Catholics. How they had become Catholics I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become

⁶ These items are taken from a Diary kept by Father St. Cyr from 1836-1876. It contains 254 pages of very small writing. The book is preserved in the Museum of Quincy College and Seminary. Father Justinian Kugler, O. F. M., kindly made the extracts for me.

one. At the time Abraham was twenty years old or thereabouts, a thin, tall young fellow, kind and good-natured. He used to assist me in preparing the altar for Mass. Once he made me a present of a half-dozen chairs. He had made these chairs with his own hands, expressly for me; they were simple in form and fashion, as chairs used in country-places then would be.”

Father St. Cyr died February 21, 1883. His remains were laid to rest in the little cemetery of Nazareth Convent of the Sisters of St. Joseph.

IX. FROM SANGAMON COUNTY TO ALTON.

The priests chosen by Bishop Rosati to continue the work inaugurated by Father Lefevere and Father St. Cyr in the heart of the Illinois country were the two Missourians that had the privilege, as the advance guard of a multitude of others, to receive their theological training in the Eternal City, George Alexander Hamilton and Hilary Tucker, 1831-1838. Father George A. Hamilton was born in Marion County, Kentucky, had come to Perry County about 1825. He entered the Seminary of St. Mary's, accompanied Hilary Tucker to Rome, was attacked by the smallpox, which put him back in his studies so that he could not be ordained at the time of his companion's ordination, returned with Rev. Fr. Tucker in 1838, and was immediately sent to the missions in Springfield and Sangamon County, Illinois. There is a large collection of letters from Rome written by these young propaganda students to their beloved Bishop and friend, Rosati. These letters are, of course, of no great historical value, but what must strike every reader as something singular is the easy familiarity of these young men in their intercourse with a man of the highest station and influence in the Church.

On Christmas Day, 1833, young Hamilton writes to Bishop Rosati:

When I consider the extreme necessity in our Diocese of zealous priests, I long to be ready to carry the word of life to those desolate people who still walk in darkness and in the shadow of death; but again when I consider my extreme want of the virtues and learning requisite to the due fulfillment of so sublime a ministry, my heart shrinks in dismay from the arduous undertaking. And with this thought always before me, I should be induced to abandon the hope of even doing any good, were I not assured by the Eternal Truth Himself that He does not choose the great and learned of this world for His Apostles, but the lowly and ignorant to confound the pride and vain knowledge of the worldly wise. Confiding entirely in the promises of Eternal Truth, I am again assured that, if I use my best exertions to fit myself well for the offices to which I am

¹ Cf. Griffin, *The American Catholic Historical Researches*, XXII, 3.

destined, though of myself I can do nothing, Almighty God will supply from His inexhaustible treasures every deficiency. I must then endeavor to prepare myself for the sublime dignity to which I hope one day to be raised; and nowhere could I better do it than in the college where I now am."

The deep interest George Hamilton felt in all things that concerned Bishop Rosati, as well as the great desire of the zealous prelate himself to obtain German priests for the numerous German settlements rising as if by magic in every part of his extensive diocese, especially Illinois and Northern Missouri, gives more than a passing interest to a passage from a letter of George Hamilton dated Mont Alto, near Frascati, September 28, 1836:

I had hoped you would be assisted very soon by a young student of this college, who had expressed a determination to go to St. Louis; he would have been of great service among the Germans. But the secretary has thought fit to send him to Calcutta. There is a young gentleman in the Greek College in Rome, who has expressed a strong desire to consecrate himself to the American missions. He is determined, if possible, to go to America. He is not of the Greek rite. His superiors seem favorable to his inclination, as he is a young man of great abilities, and likely to do a great deal of good, and as they see he is not likely to do much at home, on account of the oppressive laws which cloy the zeal of the missionary. He has already acquired a pretty competent knowledge of the English language, which he begins to speak with fluency; he also understands French. He is a very accomplished Greek and Latin scholar. His health and strength, and above all, his zeal, admirably fit him for the American missions. He has often expressed to me an ardent wish to go to St. Louis. He would, under many respects, be a very valuable acquisition to the diocese. With one word, I am persuaded, you can prevail on Mgr. Mai to send him to St. Louis. You will not, I know, let slip so favorable an opportunity to enrich your diocese with such a learned and valuable missionary. He had wished to disclose his designs to other Americans who would immediately have written on to their Bishops to ask him; but I prevailed on him to wait till I got an answer from you. It is seldom, Sir, that you or any other Bishop can have so advantageous an offer. As you are coming to Rome next year, you will, I hope, secure the services of this young gentleman, or if Providence so dispose it that you cannot come, you can write to the Prefect of Propaganda to send him. He will have completed Theology with me. His name is Nicholas Perpignan.

In another letter student George gives his views on a topic that was then as now, a burning one:

I must tell you that I am no friend to such begging, although I wish well to Mr. Odin, and I should show great ingratitude were I to act otherwise. Still I maintain that it does not look well here to see a priest of our missions making such collections. I have heard many, and very respectable persons, too, say that there appears to be too great a solicitude, or rather too much confidence placed

⁸ Cf. "First native Missourians to go to Rome for studies and to be ordained there," in the *Church Progress of St. Louis*, December 19, 1918.

in human means. For, say they, if it be for the honor and glory of God, God will find means to carry into execution what is for His greater glory. Be that as it may, I am of the opinion that too much begging does not suit well for a priest of our missions, and I think I could do as much without coming to Europe. For I think it is only underestimating our own people to expect to be supported by the contributions made by the faithful of foreign countries. No, I say the faithful of our country are far more able to support their clergy, than those of Europe are to support their own, and we only need to take them in the right way to succeed.

I am very sorry to learn that no natives of the country seem disposed to embrace the ecclesiastical state, for I am convinced of the necessity of a national clergy. The reasons are obvious and need no elucidation, but in a country like ours, I fear it will be long before a clergy can be had, for there are so many employments open to the youth that few think of the priesthood. Nevertheless, I hope with the help of God's grace, we shall yet have a flourishing clergy before many years.

But the peaceful happy days of George Hamilton's stay in Rome came to an end in 1837. Arriving in New York on the 24th of September, 1838, both Hilary and George, as Bishop Rosati affectionately called our noble pair of Roman students, slowly travelled to St. Louis, when on their arrival in November, they received their faculties and were sent to their missions, Hilary Tucker to Quincy, George Hamilton to Springfield and the Sangamon country.

But alas, Father Hamilton's first letter from Springfield is a sad commentary on his light-hearted hopes. He would borrow money for his church, because he failed "to take his people in the right way" to "succeed" in raising the necessary funds among them. Indeed, good Bishop Odin was wiser, as he well might be, than the young student, in placing the faculty of begging above the helplessness of borrowing. Interest was indeed exorbitant in those early days of Illinois, fluctuating between 12 to 25 per cent, according to the needs of the borrower. Father Hamilton, however, was not disposed to wait for something to turn up. The calls of his missions fully occupied his time. The country was growing rapidly. Again we meet the old saying: "All we require to attract Catholic immigration is a church." But let us see what Father Hamilton has to say on the subject:

Springfield, Ill., July 7, 1839.

Rt. Revd. Sir:

I would request you let me know whether I can borrow one or two thousand dollars, and upon what terms, in St. Louis. For as I am compelled to borrow, I desire to make my bargain to the best advantage. Here I cannot think of borrowing money, the interest is so exorbitant. The least they think of asking is 12 per cent. Will you please write me immediately upon what terms I can expect to get the desired loan.

I have just returned from an excursion in the country, where I have been pretty successful in finding out new Catholics. I discovered a new settlement of Irish Catholics near Mount Sterling,⁹ Brown County, Ills. There are 6 families already there, and twelve or fourteen others have entered land in that neighborhood and are expected this fall and next spring. There is a fair prospect of there being a large congregation in a few years in and about Mount Sterling. The distance thence to Springfield is about 60 miles and to Quincy about 45 or 50. Several others about Jacksonville,¹⁰ New Lexington and Virginia have made themselves known. They are rapidly increasing in Springfield.¹¹ When I first arrived here, there were only 5 families known to be Catholics, besides seven or eight single individuals. Now there are 13 or 14 families, besides 40 or 45 single persons residing in town. I doubt not that Catholicity will rapidly increase in this part of the country. All we require to attract Catholic immigration is a church. We have been greatly disappointed in getting the lot. Persons owning property in that quarter of town were anxious we should get that lot, which was better situated than any other for a church, and the owner was willing to let us have it, but he wanted to speculate and asked an enormous price. We declined, and he came down a little in his demands. He offered it for \$300.00. We accepted it and requested a deed, and if he could not give that, a bond to make a deed when he should get out an order of court to sell the property (it being the property of minors), binding himself to secure us against any damage we might sustain in case he failed to make the deed by the 1st of January, 1840. When he saw the condition, he hesitated, consulted for days, shuffled and finally backed out. And now, after causing us to lose so much time, we are compelled to seek somewhere else for a suitable lot. I hope, however, we shall be able to commence this work. We have partly engaged with a gentleman who will not, it is thought, deceive us, for two lots 53½ by 157, in a very eligible situation in the town. If you could make it convenient to lay the corner stone, I should be happy to wait. Please let me know as soon as possible.

Your Obedient Servant,

G. A. HAMILTON.

Bishop Rosati was a great borrower himself for church purposes, and very probably knew no advantageous opening for Father Hamilton. But he returns to the charge.

Springfield, Ills., August 17, 1839.

Rt. Rev. Sir:

I deem it my duty to apprise you of everything I do here. I have used every effort in my power to build a church this season in Springfield, but all

⁹ Mount Sterling, County Seat of Brown County, was laid out in 1833. Originally Brown County was a part of Schuyler until 1839. Mount Sterling now has two flourishing parishes.

¹⁰ Jacksonville in Morgan County is the seat of Routt College, under the direction of the Pastor of Our Savior's Church. Virginia, County Seat of Cass County, has a Parish of its own, with a number of missions.

¹¹ Springfield, in Sangamon County, was selected to be the Capitol of the State after 1840, in succession to Vandalia in Fayette County. There are now nine churches and two chapels in Springfield. All these places are in the diocese of Alton.

my efforts have failed of success. I had indeed obtained subscriptions to the amount of \$2,000 or \$2,300, and this created a hope of being able to proceed immediately with the building; but, Sir, I perceive, there is a wide difference between subscribing one's name for money and paying down the money. About the time we wished to commence, *hard times* began and many subscribers felt it inconvenient to pay and, as they were not Catholics, we did not like to urge the matter on them. Many of the Catholics paid their subscriptions and, if we had pressed them, would have paid up every thing, but when we saw we could not get money from our other subscribers, we told them not to put themselves to any inconvenience for the present. I think, however, there is no danger of not getting the amount subscribed this Fall and next Winter. And in consideration of this, I determined to effect a loan, if I could get it on fair and reasonable terms. The exorbitant interest required here deterred me from borrowing and, in the hope of getting it on more advantageous terms, brought me to St. Louis. But my inquiries soon satisfied me of my mistake. So I resolved to return to Springfield and wait till I could procure from some source or other the means to build my church. In the meantime I have tried to obtain a room which might be set apart for the purpose of Divine Worship, but as yet I have been unable to find one large enough, every room more than ten feet square being occupied, except one which was built for a theater and which will again probably be applied to the same use. I have refused to take it, thinking that it was not becoming for a house, that has once been appropriated to Divine worship, to be turned into a theatre. I know not whether I shall be able to get a room this season or not.

As I am situated, I assure you, I feel very uncomfortable, being compelled to celebrate Mass in a private house and perform all my functions exposed to the danger of being interrupted by every one who may wish to come into the room. I have not even a private apartment where I can hear confessions. My situation is so unpleasant that, if it was not for the kindness of the family I live with, I could not reconcile myself to remain. This family talks of moving and, if they do, "*actum est de me*," I am undone. For it will be utterly impossible for me, with my present salary, to pay my board at any house in town and there is no other Catholic family in town. There are, to be sure, several Catholic ladies, but their husbands are Protestants and I could not expect to board at their houses without paying the usual fare.

Owing to the scattered condition of the Catholics in this section of country I am compelled to be always on the move, in order to visit them once or twice a year. I most always find some, that I never heard of before. My opinion is that, instead of one, there ought to be two priests here in order properly to attend the Catholics and to enable themselves to derive advantage from their own labors. A priest wandering over these woods without ever seeing another priest, with whom he may advise and to whom he may unbosom his thoughts, is very apt to grow cold. If there were two, it might render their situation somewhat more pleasant. But these Catholics are too few and generally too poor, to afford a competent support even to one clergyman and I am persuaded, I could not live here, were it not for the good family I reside with.

It will require, in my opinion, a Society of men, who have funds of their own to start with, to effect a permanent and extensively useful establishment: once that is done everything will go on prosperously.

I informed you in my last letter of a new Catholic settlement I had discovered north of the Illinois River. I have been told since that there are several Catholic families south of Meredosia.¹² These I have never visited nor do I know how many there are. There are some too about Vandalia,¹³ and south of that. I intended to visit them next month; I thought I would take them in on my way home, whither I have to go in order to settle my affairs, which if I do not then, I might not be able to do for a year; as some of those, who owe me, are going down the river, and may not return for twelve or eighteen months. I request your permission to do it.

I have now given you all the information I think worth your attention. If you desire any further particulars, I shall make it my pleasure to afford them, especially the names of the Catholics and the places of their residences.

Your obedient Servant,

GEORGE A. HAMILTON.

The hint as to a society of men who have funds of their own to start with, was perhaps suggested by the establishment of the LaSalle Mission under the Vincentian Fathers Raho and Parodi, an undertaking that certainly did wonders in central Illinois.¹⁴ But we will turn from speculations to facts, pleasant and unpleasant, as contained in Father Hamilton's report for 1839:

Rt. Revd. Sir:

As I have been unavoidably compelled to omit many things in the printed account relating to this mission, I herewith transmit them to you. There are in this mission, as you may see by reference to the printed account 15 stations of which I consider Springfield as the centre. They lie at every point of the compass from twelve to sixty miles from Springfield. A brief description of each one I here subjoin. Sugar Creek, a small settlement 12 miles south of Springfield, in Sangamon County, comprising 8 families, averaging 7 members or 56 (souls) in all. Bear Creek, a large settlement 35 miles southeast of Springfield in Macon County, containing 23 families average about 6, or 136 (souls). Flat Branch, Macon County, 40 miles east of Springfield, 3 families, averaging about 7, or 21 (souls). Shelbyville, seat of justice of Shelby County, 56 miles a little south of east of Springfield containing 6 families. It has been nearly a year since I visited them. Lick Creek, 16 miles southwest of Springfield, counting but one family. Jacksonville, 35 miles west of Springfield, has but one resident Catholic though there are several transient ones laboring there. Jersey Prairie, north west corner of Morgan County, 3 Catholic families, 34 miles from Springfield; Virginia,¹⁵ Cass County, 3 or 4 families comprising about 10 (souls), 34 miles north of west of Springfield. Meredosia, Morgan County, 55 miles from Springfield, some few transient Catholics. Naples,¹⁶ Scott County, 58 miles west

¹² Meredosia in Morgan County, had 300 inhabitants in 1837. Morgan County has a number of parishes at present, but Meredosia is not mentioned in the list.

¹³ Vandalia has but one church and one priest.

¹⁴ Cf. Father Shaw, C. M., *The LaSalle Missions*, 2 vol.

¹⁵ Naples is another one of the early towns that are not mentioned as centers of Catholic life.

of Springfield, one or two families, never been visited. Exeter, Scott County, 51 north west of Springfield, several resident Catholic families, others about to settle. Sterling, 70 miles north west of Springfield, seat of justice of Brown County, a new and numerous settlement of Irish Catholics. Petersburg, Menard County, 24 miles north west of Springfield, 3 or 4 Catholics. Middletown, 21 miles north of Springfield, Logan County, 3 Catholic families. This, Sir, is a description as accurate as my recollection, unaided by a map, will permit me to give you of the missionary stations, I have to visit. Their great distance from each other will, as you easily perceive, preclude the possibility of my frequently visiting them. I have, however, visited them all with the exception of 3, twice since my mission to Springfield. I have already spoken to you about my prospects of a church here. They are daily growing more gloomy and hopeless. One more effort I will make to erect a small church. If this should fail, the failure will lead me to believe, that I have anticipated the will and good pleasure of Divine Providence in endeavoring to build, at so early a day, a church in the Capitol of Illinois.

I remain your obedient Servant,

G. ALEXANDER HAMILTON.

Springfield, December 26, 1839.

The note of discouragement struck in the letter is continued in the next:

Springfield, February 10, 1840.

Rt. Rev. Sir:

Your letter of the 5th of January came to hand during my absence on a mission to Jacksonville and Mt. Sterling, and I have been prevented from answering it by visits which I was obliged to make several different places. I have already published the regulations to some of my widely scattered Congregations, to some others I shall promulgate them this and the ensuing weeks. I have received the "Ordo" and said two Masses for the same.

I have now been in the mission for one year. When I arrived, there was, I believed, a fairer prospect of erecting a church than there is at present. Whether the failure proceeds from my inability or mismanagement, from coolness of zeal on the part of subscribers, or from the pressure of the times, I am unable to ascertain. Sir, I believe, I have done all that I could to effect the erection of a church. I have traversed large portions of the state, begging at every house where I thought there was a hope of obtaining assistance, and preaching in every congregation for the same purpose, and I have failed. I have reflected much upon the subject, and I have come to the conclusion, that it is useless for me to try to build a church with the means I at present can command. The Catholics are, as I said before, too few and too poor to build one themselves, and their members do not appear to augment. There are nine entire Catholic families, and two, of which the females are Catholics, in town.

¹⁰ Excluding the Archdiocese of Chicago, which was never strictly speaking, a part of Rosati's diocese of St. Louis, as the rest of Illinois was, the territory of Illinois once covered by the ministrations of Father Lefevere, Mazzuchelli, Brickwedde, St. Cyr, Hamilton, Tucker and the rest, now comprises four dioceses, with four bishops, 675 priests, 449 churches with resident priests, and 182 missions and a Catholic population of 332,945.

There are other transient families, that remain here while they can get employment. In these circumstances, Sir, I confess I am at a loss to know how to proceed. I would write you a full account of my situation, but believing that I can do it more to my satisfaction by oral communication, I have deferred to do so until the first of March, when I hope to see you in St. Louis whither I desire to go about that time, as it has been some months since I was at Confession.

Your obedient Servant,

GEORGE A. HAMILTON.

On April 18, 1840, Bishop Rosati appointed Rev. George A. Hamilton pastor of Alton, remarking in his letter of appointment that the missions of Springfield will be visited by the Rev. Raho and assistant. On February 20, 1842, the Coadjutor, Bishop Peter Richard Kenrick transferred Father Hamilton from Alton to the St. Louis Cathedral.¹⁷ In 1846 his name is mentioned for the last time in the records of St. Louis diocese as assistant rector at St. Patrick's Church in St. Louis, with Rev. W. Wheeler as rector. When and why Father Hamilton left his native diocese we cannot say, but in 1865 we find him as pastor of St. Francis de Sales' parish in Charlestown, Mass., and as a member of the Bishop's Council of the Diocese of Boston. His death occurred on July 21, 1874, in Charlestown, Mass.

Among the pioneer settlers of Alton on the Mississippi there were but few Catholics. Yet one by one Irish and German families built their homes on the hills, the site of the present city. They were visited at regular intervals from Portage des Sioux beyond the river by the Jesuit Fathers, Peter Kenny and Jodocus Van Asche. The report for 1836 gives Alton 150 souls and the neighboring village of Grafton 15. At Bishop Rosati's suggestion two Irish Catholics, J. P. B. McCabe and Richard McDonnell, made the first church census on June 26, 1836, and sent the list to St. Louis with the request for a resident priest.

NAMES OF MEMBERS OF THE CATHOLIC CHURCH, RESIDING IN ALTON AND ITS ENVIRONS

Taken by Julius P. B. MacCabe and Richard MacDonnell, Sunday, June 26, 1836:

Julius P. B. MacCabe, Lower Alton;
Richard MacDonnell, dto;
Matheus Schaub, die Frau und zwei Kinder;
Friederich Hermann, Frau, drei Kinder;

¹⁷ Bishop Kenrick is reported to have said that Father Hamilton was the first priest stationed at the Cathedral that could preach an English sermon.

Theresia Kuni und Schwester, drei Kinder;
Frantz Walter, Frau, drei Kinder;

Urbanus Langenberger, Frau und 2 Kinder;
 Christian Heitzig und Frau;
 Antoni Ulrich, Upper Alton;
 John Wiedfield, Upper Alton;
 Casper Heitzig, 3 Kinder, Upper Alton;
 Christoph Heitzig, Upper Alton;
 Elizabeth Heitzig, Upper Alton;
 Anton Teipel, Frau und 2 Kinder;
 Arnold Weigler;
 Theod. Mueller, Frau, 2 Kinder, Lower Alton;
 Franz Pottger, Frau und Schwager, Lower Alton;
 Heinr. Hohoff, Frau und 2 Kinder, Upper Alton;
 Anton Wrede, Upper Alton;
 John Glandgy & wife and family, Middletown;
 Francis Tissney (E) wife & 2 children;
 Lewis Cayn (F) wife & 2 children;
 Lewis Pellan (F) & wife;
 Patrick Monaghan, wife & 4 children;
 Timothy O'Brien at Mr. Clare's;
 Thos. Howley at Mr. Monaghan's;
 John Carrolin at dto;
 Patrick MacDonnell at dto;
 John Doyle at dto;
 Wm. Ryan at dto;
 Martin Kelly at dto;
 Anthony Dwyer at dto;
 Peter Cantwell dto;
 Wm. Moore dto;
 James Sweeny dto;
 Lawrence Lawler dto;
 Michael Daly;
 Andrew Daly dto;
 Stephen Higgins dto;
 J. C. Bruner;
 Joseph (the rest is illegible);
 Josias Hercules, Lower Alton;
 Ninela (?) Diaz (?);
 James Shannon;
 Charles Ubert, Lower Alton;
 Thomas Clare, wife and child;
 Paulin Walter, Lower Alton;
 Peter Ryan, Lower Alton;
 Isidor Baur;
 John Faller, wife and one child;
 Thomas Holden, Lower Alton;
 Francis Antwein Stüwer, Frau und zwei Kinder;
 Henry Sailor, Lower Alton;
 Thomas Farrell, dto;
 Michael Farrell, Lower Alton.

Together with the list Mr. McCabe sent a long letter explaining the conditions in Alton:

The people received us very kindly and rejoiced at the prospect of having this means afforded them of attending to their religious duties and bringing up their children in the faith of their fathers. One German farmer, a Mr. Scharf, escorted us to the dwellings of five or six of his neighbors, and then we were joined by two young men, who with pleasure conducted us to Upper Alton, calling at every house where they knew a member of the church could be found.

At Upper Alton I met with a Frenchman (Mr. Fecht) who put me in possession of a subscription list, which contained the names of nine individuals, with the sum of \$71.00. Among the many promises of aid which I have received here is Mr. Lane's of a lot in any part of his property in Lower Alton and the sum of \$500.00. Col. Snowden, who resides on the Prairie a few miles from town has, I understand, stated, that he will give \$500.00. I have seen two Irish protestants here, men of property, who signified their intention of subscribing liberally towards the building. I fear that the want of a pastor has been the means of making some of the weak-minded or uneducated to join the sectarians, or become quite indifferent about religion in any shape.

I am informed that several respectable families, who emigrated this season with the intention of settling in this neighborhood, declined doing so upon learning that there was no church nor priest here.

I have no doubt that with the blessing of God, I shall see a substantial edifice erected in Lower Alton and attended by a congregation of 500 to 600 before two years have elapsed. If the bishop will send a priest here I am instructed by the Catholic inhabitants to give them notice so that a meeting may take place, to make arrangements for having the lot laid out and the foundation sunk, and the building commenced. Stone is plentiful here, and a Dutchman in Upper Alton holds out a promise of a donation of the brick. I trust I shall have the pleasure of drawing the deed.¹⁸

Bishop Rosati gladly acquiesced and in February, 1837, appointed the Rev. James O'Flynn as Alton's first resident pastor. But Father O'Flynn soon found himself at odds with a substantial part of his congregation and on February 25, 1838, asked for his recall. Among the reasons given for this resolve, is this:

The Germans are more numerous here than the Catholics from any other country. They are complaining that they derive no benefit from my instruction and consequently are not very willing to contribute to my support, except three or four families in the country and about the same number in Upper Alton, who have attended Mass very regularly.

Father O'Flynn left Alton and the diocese soon after this. The Jesuit Father Van Assche once more took charge of the place until the arrival of Father George A. Hamilton from Springfield, April, 1840.

REV. JOHN ROTHENSTEINER.

St. Louis.

¹⁸ Archives of Catholic Historical Society of St. Louis.

RICHARD C. GANNON

Richard Camillus Gannon who died December 24, 1920, was born in the city of Dublin, Ireland, December 19, 1842 and was brought by his parents, Patrick Gannon and Elizabeth Lowe Gannon, to Chicago in 1853. The families of both his parents were devotedly attached to the Catholic religion. His father was one of the organizers and President of the St. Andrew Benevolent Society, Dublin. He took an active interest in Irish National affairs and was a strong supporter of the Young Ireland Party in 1848. Mr. Gannon was the second eldest son, there being eleven children in the family. Among his school mates in Dublin was William Walsh who is now the Archbishop of that See.

Mr. Gannon attended St. Patrick's School, the University of St. Mary of the Lake which was then located where the Holy Name Cathedral now stands, and subsequently took a course in the University of Notre Dame, Notre Dame, Indiana. He taught school in Nashville, Tennessee for Bishop James Whelan of that diocese in 1860, returning to Chicago on the last train coming north after the State Legislature had passed the ordinance of withdrawal from the Union in 1861. Afterwards he accepted employment as an express messenger on the Pennsylvania Railroad and worked in this capacity for nearly five years. He then gave his attention to the wholesale grocery business and identified himself with the firm of Franklin MacVeagh & Company. He traveled for this firm for forty years, retiring five years ago. His travels as representative of his Company took him to nearly all the towns and cities of Northern and Central Illinois. Due to his ability, enthusiasm and tact he was most successful in extending the firm's business and soon became one of its most valued advisers.

Mr. Gannon was so solicitous about the welfare of traveling salesmen that he took an active part in the formation of the Illinois Commercial Men's Association in 1900, which now has a membership of over 150,000. He had been its Vice-President from 1910. In addition he was one of the organizers of the Illinois Commercial Men's Health Association about eight years ago, which now has a membership of 55,000, and held the position of President from its organization. Mr. Gannon's attendance at the annual Conventions of the Commercial Men's Insurance Association brought him in contact with the leaders of nearly all these associations in the United States, and among whom he had many warm personal friends.

He was one of the charter members of the Union Catholic Library Association organized in 1869. He aided in forming the Irish American Club in 1880 and the Columbus Club of Chicago in 1892. On different occasions the members of these associations elected him to their Board of Directors. He was a member of Chicago Council, Knights of Columbus, and, in 1906, aided in the formation of American Council. He was its first Grand Knight. In 1917 he was appointed by Mayor Thompson a member of the School Board of Chicago.

Mr. Gannon from his youth manifested a keen interest in Catholic education and charity work. He became a member of St. Patrick

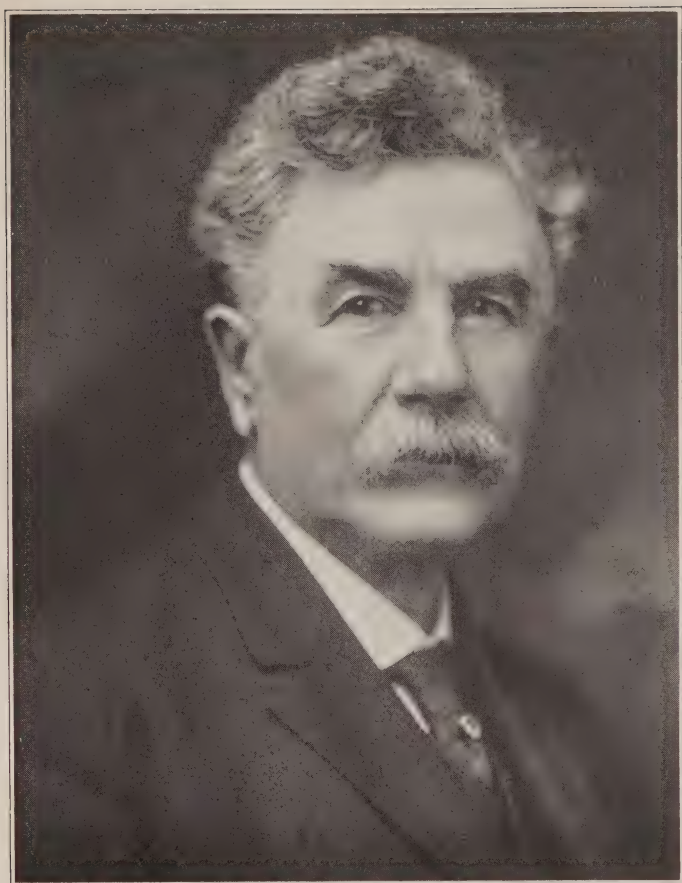
Conference, Society of St. Vincent de Paul of Chicago, February, 1868. His zeal in the Society's work soon attracted the attention of his brother members and before the end of the year he became the Conference Secretary. At the time of the great Chicago fire in 1871 he was its President. During this trying period he and the members of St. Patrick and sister Conferences of Chicago made many sacrifices and did heroic work in providing sustenance and shelter for the fire sufferers. In 1878 he was chosen one of the Vice-Presidents of the Particular Council of Chicago, retaining this position until he succeeded to the office of President, May, 1888, holding the latter post until January, 1910.

Mr. Gannon was actively attached to the work of the Society of St. Vincent de Paul. However, his enthusiasm and zeal extended to other phases of charity work besides the visitation and relief of needy families in their homes. As a member and officer of the Particular Council of Chicago he was active in safe-guarding the welfare of dependent and neglected children. During the seventies and early eighties the Particular Council was one of the Principal aids and supports of the Industrial School for Boys at Bridgeport and conducted lectures for the raising of funds for its financial support. Later its members selected the land and promoted the up-building of St. Mary's Training School for Boys at Desplaines. The records of the Council show that Mr. Gannon took an active part in this work. After the great fire the aged poor became a problem in Chicago and Mr. Gannon with James McMullen, John Adams, Frank W. Young, I. C. Hildreth, Daniel Scully and other officers and members of the Particular Council, besought Bishop Foley to invite the Little Sisters of the Poor to come to Chicago to establish a Home for the care of the aged. As a member of the special work committee of the Council he also contributed to the well-being of the inmates of the County Infirmary at Dunning.

In 1902 Mr. Gannon took steps to obtain financial aid from the State for the support of the Catholic Chaplain of the Illinois State Prison, at Joliet. He became conversant with the hardships endured by the Rev. Fideles Kaercher, O. F. M., the Catholic Chaplain devoting his life to the spiritual welfare of the inmates of the Catholic faith. No compensation was provided for the Chaplain except ten dollars monthly for carfare. Through the efforts of Mr. Gannon this unjust state of affairs was brought to the attention of the members of the Legislature of the State of Illinois with the result that in 1911 a just compensation was granted by this body for the maintainance of the Catholic Chaplain of the State Prison. Pending this period Mr. Gannon was untiring in his efforts to assist the Chaplain.

During his membership in the Society he was a commanding figure, not only locally but in its National Conferences. He presided as Chairman of the International Congress of the Society which convened in Chicago September 1893, during the time of the World's Fair. He acted in a similar capacity at the National Convention of the Society in Louisville, Kentucky in 1898 and participated in the International Congress of the Society in St. Louis September, 1904.

Upon the foundation of the Central Council of the Society of



RICHARD C. GANNON

DISTINGUISHED CATHOLIC LAYMAN

Born December 19, 1842, Died December 24, 1920.

St. Vincent de Paul of Chicago in 1894 he was elected its first President. He continued in this position until the institution of the Superior Council, January, 1909 with jurisdiction for the Ecclesiastical Province of Illinois, when he became its first President. He occupied this responsible position until the unification, November, 1913, of the Superior Councils of Chicago, New York, New Orleans, St. Louis and the Council of Brooklyn under the Superior Council of the United States. Mr. Gannon then became one of the Vice-Presidents of the Superior Council and continued in the Presidency of the Metropolitan Central Council of Chicago until his death.

Mr. Gannon was recognized as one of the most prominent Catholic laymen of our country. In March, 1903 he was selected by the clergy of the diocese of Chicago to present the address of welcome for the laity on the occasion of the enthronement of the late Archbishop Quigley. He read a paper at the First American Missionary Congress held in Chicago, November, 1908, in which he embodied an outline of the work of the Society of St. Vincent de Paul and held it up as a type of organization adapted for charitable and missionary work.

President Roosevelt invited Mr. Gannon with a representative group of two hundred men and women interested in charitable and welfare work in the United States to attend a Conference called by him to discuss the problems of caring for the dependent children of our country, which held its opening session January 25, 1909 in the White House, Washington, D. C.

Mr. Gannon took an active interest in the National Conference of Catholic Charities, attending the first general session, September, 1910, at the Catholic University of America, Washington. He was chosen one of the Vice-Presidents of the National Conference of Charities and Corrections at its 38th Annual Session, June, 1911, at Boston and was honored with the Vice-Presidency of the National Conference of Catholic Charities of the 4th Biennial Meeting September, 1916, at the Catholic University of America.

The Committee appointed by the clergy to welcome Archbishop Mundelein upon his coming to Chicago as Archbishop, chose Mr. Gannon as its Chairman. Accompanied by the members of the Committee he proceeded to LaPorte, Indiana, February 8, 1916, and awaited the special train bringing the new Shepherd to his flock. Upon the arrival of the train the entire party alighted and Mr. Gannon, in the name of the Catholic laity of Chicago in a few well chosen words, welcomed His Grace and pledged their loyalty.

Mr. Gannon was the backbone and main-stay of every Vincentian work undertaken by the Society in Chicago during his career. In his administration as President of the different Councils he achieved great success in advancing the Society which he loved and served so devotedly. He had the satisfaction of seeing the five parish Conferences existing in Chicago at the time he became a member, increase, largely through his self-sacrificing efforts, to 125, besides branches formed in Rockford, Alton, East St. Louis and Peoria. His example was an inspiration to all the Vincentians with whom he came in contact. His cheerful and sunny disposition encouraged and heart-

ened them in their labor. His implicit faith in the goodness and mercy of Almighty God inspired them to persevere in their efforts in behalf of the poor and needy. He had reverence for the poor and unfortunate and saw in them, as in all men, the image of his Maker. He often recalled the spiritual benefits that may be gained by all members who imbibe the spirit of the Society and persevere in its membership. He possessed qualities of leadership that inspired confidence in all. He followed closely the ideal set by the saintly Ozanam who founded the Society which seeks to perform its works efficiently and consolingly, without ostentation and without any ulterior motive, than the glory of God and the welfare of His poor.

As an active member of St. Patrick Conference he never tired of his weekly visits to the homes of the needy families. He had a relish and talent for the work and, in addition to the required assistance, he gave in his kindly manner, the alms of good advice. The personal sacrifices made by him in the reconstruction and rehabilitation of families, thus placing them in a self-supporting position in society, earned for him their lasting gratitude and prayers. One may form some idea of the vastness of the personal service rendered by Mr. Gannon in the cause of the spiritual and temporal welfare of the poor by calculating the number of times he attended weekly Conference meetings, the weekly visits made to the homes of needy families and the monthly Council meetings attended during his membership of nearly fifty-three years.

Mr. Gannon numbered among his friends, nearly all the pioneer Catholic clergymen of the diocese of Chicago. They cherished him as a staunch friend ever ready to advance the cause of religion and charity. He saw the Catholic Church in Chicago from its infancy having lived under the rule of all the Archbishops and Bishops, save the first. He was an intimate friend of each, having been married in St. Patrick's Church by the Rt. Rev. Bishop Thomas Foley, D. D., and in this same church December 27, 1920, the Most Rev. George W. Mundelein, presided at his funeral Mass and gave the final absolution.

As a friend, Mr. Gannon was unselfish and helpful. As a citizen he was public spirited and always interested in civic betterment. In business matters he was the soul of honor. As a leader he won men to his aid by force of his example and was ever ready to give recognition for services. As a man his strong convictions and clear sense of duty based upon principles of justice and charity and his generous attitude toward all men, irrespective of race or creed, made him a tower of strength in the community and earned for him the highest esteem.

On February 8, 1877, Mr. Gannon was united in marriage to Miss Mary Ann Hildreth of Chicago. His home life was a happy one. He was devotedly attached to his family, and he had the sympathy and encouragement of Mrs. Gannon in all his plans. She took a special interest in his efforts in the furtherance of the work of the Society of St. Vincent de Paul. Mr. Gannon is survived by his widow, Mrs. Anna Gannon, and their two sons, Richard C. Gannon, Jr., and Edward A. Gannon.

JAMES F. KENNEDY.

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EDITORIAL COMMENT

Gathering Historical Data.—It is important for coming generations that a movement to gather and preserve historical data has been advantageously launched in nearly every state in the union. It is more important still that the movement is not confined to the gathering of ancient data, but takes into account even the most recent happenings, the best example of this feature of the movement being the efforts being put forth to get together such materials as shall in the future constitute historical sources of the recent war. Nearly every state in the union, to say nothing of national movements, has engaged in this undertaking.

Historical data consists of a mass of written and printed information of various kinds. The newspapers and other periodicals constitute one important source of history, their value of course being influenced by their character. Current literature is another source. The government reports of every kind furnish still another, and every kind of document, public and private, is a more or less valuable source of history.

It is of course natural that the collection of data should be and will be influenced by the purposes and desires of those who make or supervise them, and it is wholly unnecessary to suggest that a collection of data made by a Catholic organization would be more interesting and more valuable to Catholics than one made by an organization antagonistic or indifferent to Catholicity. If any doubt should

exist upon such a proposition, it may easily be solved by the examination of almost any collection of data now in existence.

It is very well to assert that historical data is historical data, and that the same conditions should result from its collection, regardless of the responsible agency. The best answer to such an assertion is that it isn't true; and it is entirely appropriate to observe that it is useless to expect results satisfactory from the Catholic standpoint, where Catholics have no voice or influence. In making such an assertion no special reflection is intended, but simply that under conditions which have obtained almost since the beginning of the so-called reformation, it has been considered permissible, and indeed quite commendable, to ignore what is creditable in the history of the church, and misrepresent the true teachings and activities of the church.

What is the one unfailing remedy for this condition? Appeals and even threats have been tried, but without results. The remedy is best found in the old fable of the "Lark and her Young Ones." A lark, who had young ones in a field of corn which was almost ripe, was afraid lest the reapers should come before her young brood was fledged. Every day, therefore, when she flew away to look for food, she charged them to take notice of what they heard in her absence, and to tell her of it when she returned. One day when she was gone they heard the master of the field say to his son that the corn seemed ripe enough to be cut, and tell him to go early tomorrow and desire their friends and neighbors to come and help to reap it. When the old lark came home, the little ones fell quivering and chirping around her, and told her what had happened, begging her to remove them as fast as she could. The mother bade them to be easy, "for," said she, "if he depends upon his friends and his neighbors, I am sure the corn will not be reaped tomorrow." Next day she went out again, and left the same orders as before. The owner came, and waited. The sun grew hot, but nothing was done, for not a soul came. "You see," said he to his son, "these friends of ours are not to be depended upon, so run off at once to your uncles and cousins, and say I wish them to come betimes tomorrow morning and help us to reap." This the young ones, in a great fright, reported to their mother. "Do not be frightened, children," said she; "kindred and relations are not always very forward in helping one another; but keep your ears open, and let me know what you hear tomorrow." The owner came the next day, and, finding his relations as backward as his neighbors, said to his son, "Now, George, listen to me. Get a couple of good sickles ready against tomorrow morning, for it seems we must reap the corn by ourselves." The young ones told this to their mother. "Then, my dears," said she, "it is time for us to go indeed, for when a man undertakes to do his business himself, it is not so likely that he will be disappointed." She removed her young ones immediately, and the corn was reaped the next day by the old man and his son.

The parable applies in a special manner to American Catholics. The historical harvest for them is abundant. For centuries the Catholics have left the burden of garnering the harvest to others, with most disappointing results. The true course lies in a prompt and vigorous execution of the work by the Catholics themselves.

BOOK REVIEWS

The Right Reverend Edward D. Fenwick, O. P., Founder of the Dominicans of the United States, by Very Reverend V. F. O'Daniel, O. P., S. T. M. Frederick Pustet Co., Inc. The Dominica, 487 Michigan Avenue, N. E., Washington D. C. Net, \$3.50.

Father O'Daniel's latest publication as above entitled, is, in our opinion, the best of the many excellent works of that erudite and painstaking author.

To begin with, Father O'Daniel treats of one of the most interesting characters in all the history of the Church in America.

In the next place, the life of Bishop Fenwick is highly interesting to the readers of the *ILLINOIS CATHOLIC HISTORICAL REVIEW*, because his field of labor was located in the West, and his connection with the Illinois country was most intimate.

There are somewhat more than 400 pages in Father O'Daniel's book, and the type and general make-up is very satisfactory.

In his treatment of the subject the author applies purely scientific methods, never leaving the reader in doubt of assertions made by him. Copious foot-notes direct attention to authoritative sources of information upon which he has drawn, and the greatest merit of the work lies in the directness with which the facts are set forth.

Those who have read Father O'Daniel's previous works, like "The Life of Reverend Charles Hyacinth McKenna, O. P., P. G., Missionary and Apostle of the Holy Name Society," and have followed his work in the *Catholic Historical Review* and other periodicals, were prepared for the reception of such a splendid work as his "Life of Bishop Fenwick."

For the first time almost the introduction of Catholicity and the record of the early years of the Church in Ohio have been set forth connectedly; and in so doing Father O'Daniel has rendered a distinct service.

The Illinois Country—1673-1818. Alvord, Volume I—Centennial History of Illinois.

"The Illinois Country," Volume I, of the Centennial History of Illinois, by Clarence Walworth Alvord, may justly be termed a model history.

A model history would approach perfection, both in form and substance. "The Illinois Country," fills that specification.

The expectation that the Centennial volume being prepared by Dr. Alvord personally would be a work of the highest merit, has been fully realized.

In writing this his latest and in our judgment his greatest work, Dr. Alvord has disproven his own assertion, sometime made, as to the prosiness of historians in general, and including himself specifically. His suggestion that he and most historians could not hope to reach the beauty of expression, for which Francis Parkman and a few other great historians were noted, must be discounted, since the production of "The Illinois Country."

This volume covers the Catholic period of Illinois. Though the so-called "Reformation" had been under way for more than a century before the Illinois country found a place in history, yet there is no record indicating that any man of other than the Catholic faith ever set foot on Illinois soil during the first three-quarters of a century after the discovery of the country. Beginning with Father Marquette and his associate explorer, Joliet, all explorers, travelers, traders and white men of every description who came to the region were Catholics. Every course of travel was marked out and every trail blazed throughout the region by sturdy Catholic pioneers.

Dr. Alvord does not chant a psalm of praise to the Catholics, much as they deserve the best that could be said of them, but more than any non-Catholic writer to the present time has he eliminated the indications of inborn bias that have disfigured other historical works, making even such notable efforts as Francis Parkman's revolting to a discriminating sense of justice.

A few features chosen here and there sustained by the general tenor of the text will illustrate the fairness with which Dr. Alvord approaches and discusses his subject:

To begin with he uses a reproduction of the painting of Marquette, rescued from destruction, as a frontispiece. The most exacting Catholic could find no fault with the character Dr. Alvord gives Father Marquette and the other great missionaries, and in summing up this early civilization he says:

The early history of this region is identified no more completely with the enterprising traders than with the Order of the Jesuits who for almost a century maintained a long succession of zealous missionaries in this distant field. From the first one, Father Marquette, to the last, Father Meurin, these learned men of religion, with little thought of worldly wealth or desire of self-advancement, gave the best of their lives to the conversion of the Illinois Indians. Marquette's successor in the Illinois mission, Father Claude Jean Allouez, S. J., played an important role in the establishment of the white man in the West. For

twenty-four years his figure was a familiar one wherever new missions were to be established or maintained.—(pp. 102-103).

And he quotes a modern writer to the following effect:

Heedless of fatigue or hunger, cold or heat, he traveled over snow and ice, swollen streams or dangerous rapids seeking distant Indian villages, counting it all joy if by any means he could win a few savages for a heavenly future.—(p. 103).

As time went on and missions grew into parishes, Dr. Alvord gives this tribute to the missionaries:

In all accounts that have been preserved the praise of the Jesuits in the performance of their duties to their parishioners is almost universal, only an occasional voice being raised against their strictness. Besides the regularly recurring functions of their calling the Fathers gave daily instruction, for the most part religious, to the French children, thus becoming the first school teachers in the Illinois country.—(p. 198).

Not the missions alone, but the French pioneers themselves are, contrary to the usual course, treated sympathetically, even admiringly, and so late as the territorial period Dr. Alvord feels justified in this passage:

To the French inhabitants migration into the wilderness had brought only a slight relaxing of the bonds of civilization. In the early days both Church and State had made every effort to follow them into their new abode and to maintain a firm hold over them, with the result that even at this time the Illinois French were described as an orderly, peace-loving people. With the Americans matters were far different.—(p. 455).

In a general way these passages indicate the author's style. The habit of belittling or reflecting upon the missionaries and the French so usual in historical works by non-Catholics dealing with such subjects is entirely absent from this volume.

In addition Dr. Alvord has told the story of Illinois covering this earliest and most interesting period much better than the early story of any state of the union has ever been detailed. It is a story of fact and not of incidents recited for the purpose of drawing a conclusion. When the author does indulge in conclusions they are so obvious from the facts as not to be questionable.

Just as a ray of hope thrown out to aspiring historians to prove that even the greatest of the cult may occasionally slip, attention may be drawn to an error or inaccuracy here and there. For example: In describing the great ceremony on the occasion of the establishment of the mission of the Immaculate Conception of the Blessed Virgin among the Illinois, near the modern city of Utica in LaSalle County,

Dr. Alvord says "This service occurred on Good Friday." (p. 67). As a matter of fact the service occurred on Holy Thursday, the day before Good Friday. In speaking of the fur trade, while the author commends the enterprise of the French in this regard, but is like all writers averse to the principle of monopoly so prevalent in that day, he perhaps inadvertently falls into another little error:

There can be no doubt that the religious order (that is the Jesuits) drew a profit from the partnership, since the Jesuits have always proved themselves thrifty and shrewd in the handling of their business.—(p. 69).

That the missionaries handled their business efficiently and made it help to sustain their missionary work is beyond question, but that they "drew a profit from" any partnership with government agents or traders is not sustained by any record.

The best historians, to say nothing of the army of near historians, would, however, be delighted if the errors to be found in their books were as few as those discoverable in "The Illinois Country."

Volume I of the Illinois Centennial History is worth all the money and effort expended for the series, and the author, the publishers, and the Centennial commission are to be congratulated upon its issue.

J. J. T.

The Modern Commonwealth, Vol. 5, of the Centennial History of Illinois, by Ernest Ludow Bogart and John Mabry Matthews. Published by Illinois Centennial Commission, Springfield, Ill.

Another volume, Vol. V, of the Illinois Centennial History has been added to our collection. It is entitled "The Modern Commonwealth" and covers the period from 1893 to 1918. The authors have given a very interesting, well organized and clear account of the economic, political and social development of the state during the period designated. The book, besides being very readable for the average man, should prove a convenient and valuable reference for students of Illinois history. The array of facts is very impressive, as might be expected from the authors' acknowledgments to the research assistants who had made preliminary reports on agriculture, manufacturing, labor organizations, etc. By special arrangement the chapter on Education Art and Letters was written by H. B. Fuller and the supplementary chapter on "Illinois and the Great War" by Arthur C. Cole. There is an appendix of especial value to those interested in the study of agriculture, the growth of manufacturing and of transportation. The bibliography, too, is excellent.

The account of Illinois' part in the World War is a very complete story of an interesting and critical period in our history. The writer takes a broad view, free from hysteria, giving due credit to the participation of labor, the schools, women, and to the loyalty of German-Americans in Illinois. He concludes his account of the attitude of the latter with the following words:

"It is in many ways remarkable that, with the army of officials and volunteers bent upon detecting treachery, so few German-American citizens were convicted of or even charged with acts of treason or disloyalty."

Space does not permit even a brief review of each chapter of the book, but the two chapters which are likely to be of universal interest are Chapter XXI, to which reference has just been made, and Chapter II, "The Growth of Education, Art and Letters." This chapter should not be overlooked in a review appearing in the ILLINOIS CATHOLIC HISTORICAL REVIEW.

There are two methods of minimizing the part which Catholics have played in history—one is the old and rather crude method of attack; the other the newer, more refined and undoubtedly more effective method of silence; of omitting any reference to Catholic activity or excellence. To ignore the share of so important an institution as the Catholic Church in educational and civic advancement, is to leave the impression that that share is insignificant, that it really does not count for much, that it is an historical fact of which one may be ignorant and yet be considered a well informed historian. Consequently histories are made omitting reference to things Catholic; ignorant and yet be considered a well informed. Consequently histories are written omitting reference to things Catholic; these histories are used as reference books for students who will write later histories and the searcher after truth is amazed, when he consults such works, to find that a force to which he can find no reference, has been a powerful factor in the history of the period he is studying.

It was the realization of this situation that brought about the organization of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, which is doing a service in making available facts and material apparently unknown to some compilers of the Centennial History of Illinois, a work published at state expense under the authority of the State Legislature. We trust that we may suppose that if the author of the chapter on education in the volume under consideration had taken a comprehensive view of the subject he would not have confined his account of Catholic activity to the single statement:

"In 1898 Archbishop Spalding of Peoria established there the

Spalding Institute, a high school with some technical features for young Catholics."

The author gives an excellent account of the building activities and general expansion of the University of Chicago, University of Illinois, Northwestern University, Rockford College, and Knox College, but he makes no mention of the great expansion of St. Viator's College, De Paul University or of Loyola University with its departments of law, medicine and sociology, the last a distinctly new departure, worth at least a paragraph in itself. Would it not be interesting for the average non-Catholic to learn that these activities are actually under the direction of the Jesuits who, he has been taught, are people of the past, out of touch with modern life, "learning nothing and forgetting nothing," reactionaries among reactionaries? The writer evidently does not know of the excellent scientific laboratories and library of forty-six thousand volumes at Loyola University, containing many original manuscripts and old publications, valued beyond price. If he had known of this remarkable collection, we hope he would have considered it at least worthy of mention equally with the library which Knox College has collected from the authors among its faculty and alumni.

Catholics will miss also a mention of the great progress made in the growth of Catholic elementary and high schools of the state. Illinois is justly proud of the splendid advance in the number and progress of her public schools. She may also be proud of the development of the parochial schools, academies and colleges of the Catholic Church, which are making capable and loyal citizens, a development whose extent and import would almost be a revelation, to our learned authors, to know that in 1918 the term of their educational survey, there were 166,000 pupils in the parochial schools of the five dioceses of Illinois. There were besides the academies and colleges for both sexes and the seminaries for the education of the clergy none of which is noticed by the author.

M. M.

SOURCE BOOKS OF HISTORY

The *Annals of the Society for the Propagation of the Faith* are among the most valuable sources of early American History, especially such as is of interest to the Church. The numerous letters of the early missionary clergy are of the highest degree of interest and especially valuable because of the learning and ability of the writers.

We have had several of these letters translated from the French in which they were originally published and present our readers in this number a typical example:

LETTERS FROM FATHER RONDOT, APOSTOLIC MISSIONARY, TO FATHER
CHOLLETON, VICAR-GENERAL OF LYONS

J. M. J.

St. Louis, May 21, 1831.

Sir:—

It surely is time to keep the promise which I made you to give some details of my trip and the state in which I found the Catholic churches in America which we have visited.

I will add, if you permit it, a short description of the country and villages also, particularly that of the diocese of St. Louis. Mgr. Rosati, would have preferred to give you a picture of the situation himself, and the progress which the Catholic Religion is making in Missouri, but as his numerous occupations will not permit him to do so, I will try to replace him, conforming to the notes which he gave me, with a scrupulous exactitude.

Our boat entered the harbor of New York the 3rd of April, Holy Saturday, after fifty days of navigation; contrary winds and furious storms kept us back a great deal. We saw land for two days before landing, a wonderful island about seventy-five miles (twenty-five leagues) long, which the Americans call Long Island. There is nothing more imposing and beautiful than the spectacle which is offered to travellers entering the harbor of New York. The sky was pure, the sea smooth as a mirror, and a slight breeze pushed us towards land. The scene was complete as it presented itself to us in all its unequalled beauty. The enormous island just mentioned stretched out to the right of us, with vast forests which rose above the farms and villages. On the left, was a lower hill, covered with green trees and houses, in the middle of which rose a great edifice, a bath house. Before us, on a small island covered with verdure, were two high towers, which served as Light Houses. Another one seemed to emerge little by little from the bay in which we were entering and a number of towers farther off, drew our attention by their startling whiteness. A multitude of sails, illumined by the rising sun, sailed through the bay in all directions and gave a new charm to the picture in animating it. Behind us was the ocean, the sky brightened by the sun, and the two extremities of land, which, as they melted into the distance became one with the horizon. We soon passed the bar, the only passage open to vessels, and found ourselves in a vast bay surrounded with wonderful scenery. A little to the right, one could see a large opening dominated

by the fortifications. It was the route which we would take to enter the Hudson. This natural canal is bordered with public buildings, and beautiful little homes and farms. It widens in a short time and there is a second bay, after which comes the city. It is built on an island, between the two arms of the Hudson River, a large and majestic river. One can see the numerous elegant towers from afar, and the forest of masts on the water seems to build a wall around the city. A number of little islands, covered with trees or batteries, make the bay even more picturesque. As to the river, I have never seen one in France which could compare to it in width, for it is over a mile wide, (a third of a league) or in beauty. But, to the emotions which naturally fill the heart of a European who sees these beauties for the first time there are added the supernatural sentiments present in the heart of a Minister of God at sight of this land which seems destined by the Divine Providence to the most startling triumphs for the true Faith. These towers and domes which are not surmounted by a Cross, announce only too clearly how many triumphs the Catholic Religion still has to make in this great city, whose beauty, commerce and opulence place it in the first rank among the flourishing cities of the two Americas. New York is regarded as the most important city on the American continent. There are about two hundred thousand persons living there at this time. The port of New York is the meeting place of all nations. You can see, at one time, vessels from different parts of Europe, from South America, China and India. You can see merchandise arriving at New York from Liverpool, Havre, Calcutta, Canton and Mexico at the same time. The docks are covered with merchandise from thousands of boats and are animated by the movements of the thousands of sailors and men whose language is as varied as their costume.

The aspect of the cities in the United States is very different from that of European cities. Wide streets, laid out by means of string drawn in a straight line stretched out as far as you can see them; magnificent sidewalks, lighted by lanterns supported on iron posts; beautiful trees planted symmetrically; the fronts of the houses almost exactly alike with an outside staircase of marble, trimmed with rich iron fences; houses built of brick, most of them simple but very elegant; a look of cleanliness everywhere and an air of easy prosperity rather than grandeur; these are the things which strike a stranger at the first glance. There are a great number of temples, which are recognized by their marble fronts and by the towers which surmount them. The cemetery is close at hand, directly off the street and surrounded by magnificent fences. These temples are not of the same size as ours in Europe; there are a great number of them; for instance, in New York alone there are about one hundred. The Catholic Cathedral is, without any doubt the most beautiful religious edifice in New York. The tower is not yet finished. It is in the Gothic style, built with a pure and noble taste, but it cannot be compared, neither in size or in beauty of its interior ornaments, to our beautiful French churches. Besides the Cathedral, there are four other Catholic churches. They are too far apart to be convenient for the great number of faithful, of whom there are at least forty thousand. There are at least fifteen thousand French, and unfortunately, there is not a single priest here who can preach to them in their own language.

There is only one really remarkable public edifice in New York, and this is the court house. It is built of white marble which, from a distance resembles that of Carrara, but the grain is not as fine or as beautiful. A number of banks and private houses are built of this marble.

The most popular walks are the Battery, a vast place at the extremity of the town, where the two branches of the river meet and from which one can see the bay and the other sides of the river; also the City Hall, beautiful square which is in front of the City Hall building. These two walks are planted with beautiful trees and grass, and have high iron fences around them. The port of New York is not entirely protected from the wind, especially from the East. During our stay in this town, a terrible tempest, which was felt even in the bay, ruined several buildings and upset a few boats. We should thank Divine Providence that we were not on sea that day.

It takes one day to go from New York to Philadelphia, although it is about one hundred miles away, after having crossed over the bay on a steam boat as far as New Brunswick. There, twenty stages take the travellers and conduct them as far as a little town called Trenton, which is celebrated on account of the victory over the English by Washington in 1776. They then embark again on the Delaware, a charming river a little wider than the Saone, which passes Philadelphia and finally joins the Delaware River. The banks of the river are under complete cultivation, and one can see, on both sides elegant habitations, which, with their gardens which are beautiful, make a most delightful picture.

Philadelphia is the most regular and beautiful city in the United States. One of the streets, which are all perfectly straight, runs directly through the city and is two miles long. By standing in the middle of this street, which is imperceptibly inclined to right and left, one can see, at each extremity of the river, at one end, the Delaware River, and at the other end, the Schuylkill River. The city extends from one of these rivers to the other. The Delaware River is navigable, above the city of Philadelphia, for the largest war vessels. In the harbor, there is a war vessel which has one hundred and sixty cannons mounted on its decks. It do not think there is anything to compare with this in all Europe.

Philadelphia is remarkable for the politeness of its inhabitants, the regularity of its streets, which are all running at right angles to one another; the elegance and cleanliness of its private residences; and lastly, for the number, size and, in some instances, beauty of its public edifices and monuments.

Among the most important of these public edifices, the United States Bank, which is a vast and beautiful building, constructed of pure white marble, is worthy of first mention. The Girard Bank, which is also built of white marble in the Corinthian style of architecture, and which has a beautiful peristyle, is remarkable because of its richness of style and finish of its work. The Pennsylvania Bank, the Academy and the Museum, etc., especially the Museum, are all worthy of more than a passing visit of curiosity, even when one has seen the Museum of Paris. Outside of an interesting collection of objects of natural history, it contains a picture gallery, where one may see the portraits of all the statesmen who have made a name for themselves in the United States. Among these, and it holds a position of much importance is the portrait of Mgr. O. Karoll [sic], the first Catholic Archbishop of Baltimore, a prelate whose name merits all the veneration and respect which can be given, whose virtues were so many and so brilliant that even the Protestants themselves were obliged to render homage to him. The skeleton of a Mammoth or Mastodon is strange enough to attract the attention of any curious sightseer. The gigantic bones of this fossil were mostly discovered between 1799 and 1801, in Newburg, which is situated in the State of New York; these bones were united to those found in

different other parts of the United States, and which were of different parts of the body, and the whole thing was mounted on heavy wires and form an almost complete skeleton of this extinct animal, which Mr. Cuvier has vividly described and which he declares to be without doubt, antediluvian. This enormous skeleton has been placed alongside of the skeleton of an elephant from India,—and the latter appears small and insignificant beside the mammoth's awe-inspiring carcass.

The Water Works, which is situated at a distance of about one mile from the City, is the most curious as well as the most intricate and largest construction of its kind that I have ever had the good fortune of examining. Enormous wheels are set in movement by a current, which puts the pumps in motion and throws the water up to a height of about one hundred and fifty feet. Three enormous reservoirs distribute the water all over the city, and it is conducted through canals which run under all the streets up to the highest floor of every private house.

There are about one hundred and sixty thousand people now living in Philadelphia. There are notably a great number of Quakers. The Catholics have but three Churches there.

I will interrupt my narration here, as the time which I was able to devote to it, will not permit me to linger for a longer space of time. I will take it up at another moment, however, when the occasion will be more propitious, for in the few short pages which I felt able to devote to Philadelphia at this time, I was naturally not able to do this beautiful and gracious city the justice which it merits.

Therefore, I will pass on to St. Louis, which is situated at about five hundred leagues to the west of New York, a trifle to the South as well.

You can travel to St. Louis from Philadelphia in a number of ways, the most convenient and most widely travelled routes being to pass through Baltimore and Wheeling, or, if you prefer by way of the Pittsburg road. It is this last route which I followed. There are about four thousand Catholics in the city of Pittsburg. There are three Catholic churches there. The entire population comprises more than twenty thousand souls, and the city might be called the St. Etienne of the United States, as it is the most important manufacturing center of the United States. One can embark at Pittsburg, on the Ohio River, and after having stopped at Cincinnati and Louisville, you enter into the Mississippi which you go up until you reach St. Louis. St. Louis has at the present time about seven thousand persons living there. There are at least four thousand Catholics among this number, and three thousand of these are French. Almost all of the surrounding villages are French also.

I will not take the time today to tell you about the site or the climate, the productions of St. Louis, the characteristics of its inhabitants, or the natural curiosities of Missouri, for I will tell you all this at a later date when I can enter into all the minute but so interesting details which the subject inspires and, indeed, merits of my pen. I will tell you now, however, in a short and concise form, what I can about these details which I judge you would be most interested in as to the present state of the diocese.

St. Louis.—In this city, there are, as I already mentioned to you, about four thousand Catholics, who are watched over spiritually, by four priests, including Father Roux. The Hospital, which is under the care of the Nuns, of time. There is also the convent of the Ladies of the Sacred Heart. At the whom there are at present eight, is able to take care of eighty patients at a

present time, they have ten boarding pupils, about eighty day scholars, as well as twelve orphans whom they are raising. There is also a Jesuit College, which is directed by five priests. They have thirty boarding pupils, and about one hundred day scholars.

St. Ferdinand.—This beautiful little city is situated about sixteen miles from St. Louis. There are about four hundred and eighty Catholics in the town, and two priests who oversee their spiritual welfare. The Ladies of the Sacred Heart have their Novitiate there, and have besides, a boarding school as well as a free parish school.

St. Charles and Suburbs.—This city is at a distance of approximately eighteen miles from St. Louis. There are about one thousand Catholics living there at the present time, but there is only one priest with them now. They have a free school for the boys, as well as one for the girls. This latter is under the direction of the Ladies of the Sacred Heart.

Besides that, there is always a Missionary who is traveling and who stops there. The limits of the diocese to the west is the Pacific Ocean. The number of Catholics, scattered within seven hundred miles of St. Louis, is about two hundred and twenty-seven.

Saint Genevieve.—There are about two thousand Catholics living here, with one priest.

Les Mines.—This city also has about two thousand Catholics living there and has one priest.

Saint Marie.—There is a seminary as well as a college here. About sixteen hundred Catholics living here are under the supervision of the priests who direct the two establishments. There are about one hundred boarding scholars at the present time at the college, and twenty-five seminarists, although there is every reason to hope that in the near future, the number of the latter will be most agreeably augmented. Nine of the students now at the seminary, among the twenty-five are taking the theological course.

In the State of Illinois, which extends over an area of approximately three hundred leagues, there are at the present time, four thousand, one hundred and sixty-eight Catholics residing in this state, that is, this is as close to the true number as can by the means at our disposal, be ascertained. There are only three priests, however, in the whole territory.

New Madrid.—This little town is situated at a distance of about one hundred and fifty miles from St. Louis. There are about six hundred and forty Catholics living here, but they have no priest unfortunately, although there is doubtless sore need of one.

Arkansas.—In this State there are about eight hundred Catholics, who also are without the care of a priest.

We have just received a long and very interesting letter from Father Lutz, who at the present time is staying at the Prairie du Chien. The Indians of four different nations, or tribes, caused him a very great amount of worry about two months ago, but he writes that at the present time, peace has been declared between them, and he has every reason to hope that it will be a lasting one. Suddenly, one day, without the least warning, one of the tribes, the Foxes, a very savage nation of Indians, descended the course of the Mississippi River in canoes secretly. The Missionary Father, who had gone for a stroll by the river banks that evening, surely by Divine intervention, heard the sound of oars being softly used and tried to determine who was on the river at that time,

without being able to do so, as almost complete obscurity had already fallen over the land. However, the good Father, was far from guessing that anything of this kind was going on, and continued his walk quietly, returning after half an hour's promenade, to his home, which was situated at about a half a mile from the camp of the Memonis, a nation of savages who are more or less civilized and who are allied to the United States.

He had scarcely reached his house, when he was horrified and startled to hear rifle shots and the most terrifying cries. The Memonis had been surprised in their sleep, and indeed, it must be admitted that a great number of them were drunk.¹ There were thirty unhappy victims of this cowardly attack, men, women and children having been killed indiscriminately. The Fox tribe on account of the suddenness of their attack and the darkness which covered their retreat, were able to escape without reprisals, as word could not be taken to the Fort in time to cut off their retreat. War between them now is inevitable. We fear greatly that this will bring new obstacles in the progress of our Church.

Father Paillason leads an altogether saintly life in every sense of the word. He is obliged to be almost continually travelling from one place to another on horseback, and frequently he has barely the necessities of life to sustain his efforts, which necessities means a small piece of bacon and slice or two of corn bread. His zeal is above all question or even belief and nothing can daunt or discourage him. He is the kind of missionary of whom we should have many in this country, but, alas, his kind is more than rare.

The Americans who have been converted, are admirable in the faith which they display. A short time ago, one of these converts came over eighty miles to get the priest to visit a sick man who was dying with a fever. When the priest visits any of them who are sick, they almost invariably partake of all of the Sacraments.

Mgr. received Father Roux and Father St. Cyr with the greatest possible joy. His diocese has the most pressing need of a number of other priests. For instance, the whole great state of Arkansas is without the service of a single priest. It is the same state of affairs at New Madrid, where they are also without a priest, at Kaskaskia also, where it is of the utmost importance that one should be placed permanently. As to the State of Illinois and the whole Northwest, in the whole length of the country which stretches out some three hundred leagues in length and twenty leagues in width, there are but three priests in all.

Yesterday, Mgr. himself, was obliged to make a trip of more than fifteen miles from here to see a dangerously sick person, as there was no one else to send, and the need of a priest was urgent. When I tell you that he is suffering himself from an infirmity which absolutely forbids him from riding on a horse, and when you realize that horseback was the only possible way in which to make the trip you will be able to have some idea of the suffering which he was obliged to undergo, and you can judge of his condition when he returned the same day. His suffering was truly pitiable.

Mgr. never spends the smallest sum which is not absolutely necessary, consequently his Missionaries sometime lack the necessities of life, as the amount of money at the disposal of each priest in the diocese of St. Louis is so small that in spite of everything being of a most modest price here, and the priests

¹ Of course, they are not yet Christians.

drink water only, it is still often impossible to meet all the necessary expenses. The priests in this diocese have no other resource than the pittance they each receive, and outside the diocese of St. Louis, the other priests do not even receive this. The people here are so very poor that they have not even any prayer books with which to follow the Mass. You once had the great kindness to offer me some, and if you could send me five or six hundred, Father Condamine and myself would be more than grateful and they would surely serve a good cause.

You cannot imagine what poverty really is until you have seen it here, where there are practically no resources of any kind, and where hunger and want are ordinary bed fellows in your every day life.

The resignation and zeal of our good missionaries who, many of them left lives filled with every necessity if not luxury, is to say the least, most satisfying.

I am, dear Sir, etc.,

RONDOT, *Missionary*.

P.S.—I forgot to mention in my letter, that when I spoke of the population of St. Louis, I did not include the population of the territory, which includes at the very least, two thousand Catholics, served by the priests who live there. I also omitted a number of other places less important, which I imagined to be of little interest to you.

Annals of the Association for the Propagation of the Faith,

Vol. XXV, p. 577, *et. seq.*

THIRD ANNUAL MEETING OF THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

December 3, 1920

In accordance with the established custom, the third annual meeting of the ILLINOIS CATHOLIC HISTORICAL SOCIETY was held on Illinois Day, December 3, 1920, at Loyola School of Sociology. The meeting was called to order by the Reverend President, Father Frederic Siedenburger, S. J.

After the minutes of the previous meeting of the Executive Council were read and approved, the following financial report was read by Miss Marie Sheahan:

APRIL 1918 TO DECEMBER 3, 1920

RECEIPTS—

Membership	\$ 7,262.30
Advertising	2,757.23
Cash Copies	77.80
Donations	956.20
Rebate on postage	50.00
Interest	26.33

\$11,129.86

EXPENDITURES—

Editor and office.....	\$ 1,755.00
Advertising and commissions.....	2,172.15
Printing and half tones.....	5,406.19
Stationery	183.80
Binding	58.00
Packing, mailing, etc.....	364.97
Postage	341.40
Fixtures	62.50
Refund on membership.....	2.00

\$10,366.01

\$11,129.86

The Treasurer's report was then submitted:

First National Bank—Certificates of balance.....	\$ 29.84
\$100.00 U. S. Liberty Bond—4¾%.....	100.00
\$500.00 U. S. Liberty Bond—4¼%.....	464.49
Total with Mr. Lawlor.....	\$594.33
Miss Sheahan submitted the office report as follows:	
Cash on hand.....	169.52
Total surplus	<hr/> \$763.85

On motion of Miss Sheahan, seconded by Miss Margaret Madden, the President was authorized to appoint a committee to examine the books of the Society. The Chair named Judge Michael F. Girtten, Dr. Alexander Pope, and the Treasurer.

Upon motion of Judge Michael F. Girtten the name of the corresponding secretary was changed to corresponding and financial secretary.

The Chair, Father Siedenburger then stated that the election of officers was in order and announced that the treasurer, Mr. William J. Lawlor had asked that his name be not proposed for re-election. Miss Jennie Dignan moved that the secretary be instructed to cast one ballot re-electing the present officers, with the exception of the Treasurer. Miss Gertrude Corrigan seconded the motion. It was carried.

The President, on motion of Monsignor Riordan and seconded by Father Furay, was authorized to propose a candidate for treasurer at the next meeting of the Executive Council. The Council was empowered to act for the Society in the election of the proposed candidate.

The following amendments, which, in accordance with the by-laws, had been duly approved by the Executive Council were then voted upon and adopted:

AMENDMENTS TO ARTICLE THREE

Amend Paragraph (b) Article Three to read as follows:

Regular members hereafter joining and until otherwise provided by law shall pay an annual fee of \$3.00 and shall be entitled to receive the ILLINOIS CATHOLIC HISTORICAL REVIEW for every year for which said annual fee shall be paid.

Amend Paragraph (c) to read as follows:

Life members shall hereafter and until otherwise provided by law pay \$100.00, and shall be entitled to receive the Illinois CATHOLIC HISTORICAL REVIEW during the remainder of their lives.

Add the following paragraphs:

(cc) Members who pay \$10.00 or more per year shall be known as guarantors, and when such members shall have paid \$100.00 in any kind of partial payments, not less than \$10.00 per year, they shall become life members, and enjoy all the privileges of life membership.

(ccc) Any institution or corporation, other than colleges and schools which may become perpetual members upon payment of \$100.00 may become a perpetual member and entitled to receive the official publication of the Society upon payment of \$200.00 in cash or in installments of not less than \$20.00 per year. Institutions or corporations having heretofore contributed to the Treasury of the Society, shall be entitled to the official publication for a period equal to the time for which their contribution would pay at the regular subscription price during the whole of the period.

Monsignor Riordan moved that in the future the REVIEW be not sent to those who are a year or more in arrears. The motion was seconded by Mr. Haub and carried.

Reverend A. Zurbonsen, Springfield, suggested that every Illinois bishop be requested to sign a letter urging each priest in his diocese to become a member of the ILLINOIS CATHOLIC HISTORICAL SOCIETY. Father Zurbonsen expressed the belief that nearly every priest of Illinois would become a member and that many would become life members if an active campaign were inaugurated. The suggestion was referred to the Executive Council. The Chair urged all of the members to obtain new members since there was only a surplus of about \$800.00 in the treasury and funds were essential to the work of the Society.

The Editor, Joseph J. Thompson, read a paper on "The Past, Present and Future of the ILLINOIS CATHOLIC HISTORICAL REVIEW. A vote of thanks was given Mr. Thompson for his interesting paper.

At the request of the Editor, letters of appreciation were read by the Secretary. They are as follows:

GREETINGS AND FELICITATIONS

THE STATE HISTORICAL SOCIETY OF WISCONSIN

Madison, Nov. 11, 1920.

Joseph J. Thompson,

Editor, ILLINOIS CATHOLIC HISTORIC REVIEW.

My dear Mr. Thompson:

The task of preserving the sources of our history and of disseminating a knowledge thereof is an enormous one. Since it offers no adequate financial return for the labor involved it must either be subsidized by the State or be performed as a labor of love, unless it is to be permitted to go undone. Since it is not to be supposed that the State will ever be able to subsidize all the historical work, which should be carried on, we must conclude that a great

and pressing field remains open for cultivation by voluntary organizations. If so, who should perform this work if not those who are most directly interested in the results to be achieved? More concretely, who shall look after the Catholic contribution to Illinois history if not the Catholics themselves? Your REVIEW is performing a worthy work in this connection which should not be allowed to lapse for lack of adequate support. In my opinion the other religious organizations of the State might well afford to imitate the excellent example you are setting.

Sincerely yours,
(Signed) M. M. QUAIFFÉ,
Editor, Wisconsin Historical Society.

THE CATHOLIC HISTORICAL REVIEW
Catholic University of America, Washington, D.C.
Rev. Peter Guilday, Managing Editor.

November 15, 1920.

Mr. Joseph J. Thompson,
917 Ashland Block, Chicago, Ill.

My dear Mr. Thompson:

If any word of mine would encourage the members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and in particular the editorial board of your excellent quarterly historical REVIEW, then you certainly may have them *ex intimo corde*. The REVIEW has been a delight to all who are interested not only in historical study, but especially in accurate, painstaking, and attractive historical study. I have never missed reading each number from cover to cover, and on more than one occasion its scholarly articles have been of assistance to my students and myself in our study of American Church history. I hope and pray that it may prosper and that it may meet with the welcome it undoubtedly deserves from all Catholics in the old Illinois Country.

Yours very truly,

PETER GUILDAY.

THE OHIO ARCHEOLOGICAL AND HISTORICAL SOCIETY
Columbus, Ohio

November 9, 1920.

Mr. Joseph J. Thompson, Editor,
ILLINOIS CATHOLIC HISTORICAL REVIEW,
617 Ashland Block, Chicago, Ill.

My dear Mr. Thompson:

I have just received two copies of the October number of your REVIEW. I am very much pleased with your reproduction of that part of my contribution relating to the visit of Lafayette to Illinois. Your complimentary introductory notice is especially gratifying to me.

In the next issue of our Quarterly I am reproducing Father Lambing's "Journal of Celoron." He published this in Volume 2 of his Historical Researches. This is now so very rare that I have thought it worth while to reproduce it along with Father Bonnecamp's Journal and other matter relating to this expedition. As I contemplate publishing this in separate form I have been wondering whether you could furnish me a brief biographical sketch of Father Lambing, or refer me to someone who could do so.

In this connection permit me to congratulate you upon the attractive form in which the ILLINOIS CATHOLIC HISTORICAL REVIEW is published. It is very satisfactory in every way. We are thinking of changing the form of our Quarterly with the beginning of the new volume and are taking note of the appearance of other historical periodicals that come to us in exchange.

Sincerely yours,

C. B. GALBREATH,
Secretary.

UNITED STATES CATHOLIC HISTORICAL SOCIETY

346 Convent Avenue, New York City

November 24, 1920.

Mr. Joseph J. Thompson,
917 Ashland Block, Chicago, Ill.

My dear Mr. Thompson:

I have read with much pleasure and profit the successive numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW. Its contents certainly make up a very valuable addition to the material available for the student of our past records. The REVIEW has shown in the most practical manner that it merits the generous patronage of all who are interested in the preservation of the annals of the progress of the Church in the United States.

Yours very truly,
THOS. F. MEEHAN.

ST. LOUIS UNIVERSITY

Grand Avenue and West Pine Boulevard

St. Louis, Armistice Day, 1920.

Mr. Joseph J. Thompson,
The ILLINOIS CATHOLIC HISTORICAL REVIEW,
917 Ashland Block, Chicago, Ill.

My dear Mr. Thompson:

I believe we ought at times to tell our friends that they are doing well; we should at least be as willing to do this as to inform them of their failings. We, historians in particular, should not always wait till men are dead before we say a word of commendation. The word to the living may be as rain to the wilting plant; it may not only sustain but be itself transformed into sweet fruit.

After so abject an apology on my part, I believe your humility will permit me to say now what I have been thinking about your work and that of your associates on the ILLINOIS CATHOLIC HISTORICAL REVIEW. And that is that it is typical of the best things of Chicago, which have made the world wonder at that marvellous city. It is young; it is always fresh; it throbs with life; in a day it jumped into the size of its compeers of a hundred years; it has always something new and unexpected; it wears its Sunday clothes, but lets us know that it has other garments in which it can dig canals, in-takes, or aught good for

human existence; in a word, it is what it ought to be and always just a little more.

With blessings on you and all who are abiding in this good work,
I am your servant in Christ,

LAURENCE J. KENNY, S. J.

At 6:00 P. M. the meeting adjourned.

MARGARET MADDEN, Secretary.

LIFE MEMBERS

Most Rev. G. W. Mundelein, D. D.	Mr. Joseph Joyce
Most Rev. S. F. Messmer, D. D.	DaPrato Statuary Co.
Rt. Rev. Henry Althoff, D. D.	Rev. Joseph McNamee
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Rt. Rev. P. J. Muldoon, D. D.	Mr. D. F. Bremmer, Jr.
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THE PAST, PRESENT AND FUTURE OF THE ILLINOIS CATHOLIC HISTORICAL REVIEW

A paper read at the Annual Meeting of the ILLINOIS CATHOLIC HISTORICAL
SOCIETY, December 3, 1920.

The legislature of Illinois, upon being urged by several historical organizations, including the Illinois State Historical Society, the State Historical Library, and many individuals, passed resolutions and laws providing for the observance of the Hundredth Anniversary of the admission of the State of Illinois into the Union, and providing for the appointment of a commission, known as the Illinois Centennial Commission, to have general charge of the observance.

As the commission was finally constituted it contained amongst its membership Rev. Frederic Siedenburgh, S. J.

Taking up the work of the commission it was determined amongst other activities to have prepared a complete history of the State, and an arrangement was entered into with certain historians, chiefly of the State University of Illinois, for the preparation of the materials and manuscripts.

As time passed and the history was taking shape, the attention of some of the commissioners, and of Father Siedenburgh especially, was drawn to the scant mention in the manuscripts of the part played by Catholics in the State's history, and as the work proceeded some very objectionable references were found in the manuscripts. Needless to say that these objections were vigorously drawn to the notice of the commission in session, and it may also be said that the gravest of them were corrected.

It transpired, however, that despite objections and appeals for fuller treatment, the Catholic aspect of the State's history was not being, and would not be, fully, and, to the minds of conservative Catholics, justly developed.

There were of course some reasons for this state of circumstances. To begin with, there was the age-long prejudice against Catholics and things Catholic that has existed since the so-called reformation got under way. There was too a seeming dearth of reliable Catholic data or source material, and, finally, the writers of the manuscripts were non-Catholic, and with one or two possible exceptions wholly unacquainted with anything concerning the Catholic Church or Catholics.

LAUNCHING THE ENTERPRISE

During the years in which the preliminary steps for the observance of the Illinois Centennial were being taken, the editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW was engaged in legislative work in Springfield, and kept in close touch with all that was being done in relation to the Centennial observance, and the preparation of a state history. He had endeavored to secure connection with the preparation of the manuscripts, but did not succeed. As the work proceeded he became convinced that very little of what Catholics might hope for would be recorded in the history which was being prepared.

In this state of circumstances the actual occurrences which were the determining factors in the movement which resulted in the forming of the ILLINOIS

CATHOLIC HISTORICAL SOCIETY were most likely the following: One day in June, 1917, the writer met Father Siedenburg, S. J., in the rotunda of the capitol at Springfield. Father Siedenburg was attending a meeting of the Illinois Centennial Commission and the writer inquired about the progress of the Centennial State History. He was told that it was useless to hope for an adequate representation of Catholic history in the volumes until Catholics themselves made their history as available as an open book. The writer then told of a History of the Church in Illinois which he had almost finished and which he hoped to publish for the centenary. Father Siedenburg was much interested and later in Chicago talked the matter over with the writer. When shown the contents and scope of the volume, Father Siedenburg offered to dispose of one hundred copies of the work, but suggested that the history would do more good if published serially in a review, where it could invite criticism, correction and especially imitation. Thus the matter rested for several weeks. The next occurrence of consequence was a pictorial lecture on Father Marquette, given by Mr. James Fitzgerald from data prepared by Rev. F. G. Dinneen, S. J., of St. Ignatius College. Being present at the lecture and pleased with the presentation of the subject, the writer communicated with Father Dinneen, suggesting that some means should be provided for publishing such matter as had been presented in the lecture.

In due course of mail a reply was received from Father Dinneen, in which he stated that he had talked with Rev. Frederic Siedenburg, S. J., who, he said, had expressed the opinion, gathered from his experience with the State Centennial Commission that an Illinois Catholic Historical Society should be organized to publish a periodical containing articles relating to Catholic history, and suggesting a conference with Father Siedenburg.

Such conference was quickly arranged, and after an exchange of ideas Father Siedenburg conferred with his Grace the Most Reverend Archbishop and secured his hearty approval. Within a few weeks thereafter preliminary details were settled at several conferences between Father Siedenburg and the present Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

The records as printed in the first number of the REVIEW disclose the call for the meeting to organize, the holding of the meeting, the name of the society, the appointment of a committee on constitution and by-laws, and the provision for the publication of a quarterly magazine to be known as the ILLINOIS CATHOLIC HISTORICAL REVIEW; also the selection of an Editor-in-Chief.

This memorable meeting occurred on the 28th of February, 1918. At the moment our country was plunged into war, the minds of all patriotic men and women were filled with the considerations of the world's present predicament. It seemed a most inauspicious moment for a new and largely cultural enterprise. It was kept in mind, however, that anniversaries and centenaries do not wait upon convenience. As the centenary of the state was upon us—the actual hundredth anniversary only a few months ahead—and as the state was obliged to go on with the observance of the Centennial in spite of the war, so it was incumbent upon us to proceed with the organization..

BEGINNING AT THE BOTTOM

Nearly two hundred and fifty years have passed since Father Marquette, on April 11, 1675, established the Catholic Church in the heart of what is now Illinois, and although this particular part has been almost the most active Catholic center during the entire period of all America, yet there has never been

an attempt to set down the Catholic history of the region. Books have been written, and periodicals published by tons, detailing more or less of the record of Illinois, but not one of them, even in a summary fashion, ever pretended to tell the Catholic story of Illinois.

Prior to July 1, 1918, should one wish information with respect to the work, or even the names, of the Jesuit Missionaries who were in Illinois prior to 1800, it would be necessary to search through not less than fifty different works, in which mention of one or more of the missionaries was more or less incidental.

Prior to that time if it were desired to know anything of any event or incident of our early history that concerned Catholics, one must go to the most out of the way and unexpected publications, and then find only stray and disconnected items here and there.

And for even a later period there were in existence at that time just two published works that would assist the diligent student in his research. These were the *Souvenir Publication* issued as a memorial of the Silver Jubilee of the Most Reverend Archbishop Patrick A. Feehan, D.D., and a large edition of the *New World*, dated April 14, 1900. Both of these publications were prepared by the same author, Rev. James J. McGovern, D.D.; and though they reflect undying credit upon the erudite and scholarly priest, they were but meagre outlines of the great Catholic story.

We have waited long, it is seen, before giving the subject of history the attention it deserves; and on occasion we were grieved and betimes offended that some of the subdivisions of history in which we were particularly interested were either overlooked or inadequately or falsely treated.

At last fully realizing that if we desire adequate historical recognition, we must ourselves move to secure it, and understanding the difficulty of rousing attention, in the face of the multiplicity of interests and occupations that enchain the human mind in the present state of society, we realized that our action must be, to an extent, striking. No mere everyday pamphlet or unadorned brochure made up in solid columns of dry narrative or close reasoning would arrest the headlong rush of human thought sufficiently to impress itself.

Accordingly, the ILLINOIS CATHOLIC HISTORICAL REVIEW from its initial number was made in appearance and content comparable with the best specimens of the publisher's art, combined with the best compositions of scholars and writers.

PLANNING THE WORK

One requisite of success in any measure is an objective. In undertaking a journey one of the first essentials is more or less definiteness of destination. It would be a poor house indeed that were built without a plan. The plan is of great value in any venture, whether it be strictly adhered to or not. Naturally, therefore, we have planned for the ILLINOIS CATHOLIC HISTORICAL REVIEW, and our plans contemplated first of all something of an outline of the relation of the Catholic Church and its votaries to the discovery, development and progress of the state.

Following that idea, we briefly and almost in bare outline sketched the history of the Church in the state in the first four numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Succeeding this and of course secondary to it, we entered upon a study of the racial elements in the state which were in general more or less Catholic.

These have been supplemented by intensive studies of particular events or distinguished personages that cast special light upon the general theme.

EXCELLENT STAFF OF CONTRIBUTORS

It seems entirely safe to assert that no new publication has ever been more fortunate in attracting to itself the aid of a better corps of contributors than has the ILLINOIS CATHOLIC HISTORICAL REVIEW. If this publication should by any misfortune suspend, it will have attained a notable achievement in inspiring and putting in a state to be preserved the studies of the scholars that have contributed to the volumes already published. The work of Fathers Garraghan, Rothensteiner, Holweek, Souvay, Barth and Kenny, and, indeed of all of our contributors, has been marked by scholarly excellence and historical discernment.

IDEAL PUBLISHER

We have been peculiarly fortunate too in our publisher. It is just possible that had Father William Lyons, in charge of the Loyola University Press, fully realized the magnitude of his task, he might not have consented to undertake the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW. Having attempted it, however, he has made it a prime consideration. It has been the subject of remark wherever the REVIEW has been introduced that the makeup and execution is of the highest character. For these excellences we are largely indebted to Father Lyons. Himself a classical scholar, and a man of the broadest information, he possesses the qualifications so essential in the superintendence of a high-class publication. Add to this his personal interest which, by his voluntary corrections and proofreading, we have learned is not second to that of any other individual interested in the REVIEW, and you have an ideal publisher.

It is worth while, too, to note that Father Lyons' interest has been of great advantage to us from a financial standpoint. The Loyola University Press has no dividends to pay, and in order to help the cause, the ILLINOIS CATHOLIC HISTORICAL REVIEW has been published at cost.

GENEROUS PATRONS

The Most Reverend Archbishop and the several Bishops of the Province have given a continuous approval and support that has been of the highest value.

It is due the reverend clergy and the religious to state that they have rallied to the support of this movement in large numbers throughout the state. Their assistance is doubly appreciated, since it not only materially aids in making the work possible, but is a much prized expression of confidence.

The generosity of a number of Catholic laymen and women who have made liberal contributions is also deserving of our recognition and appreciation.

AN INVENTORY

At the end of three years from the organization of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, and more than two and one-half years from the issuance of the first number of its REVIEW we can take stock of our accomplishments. In a wholly unoccupied and uncultivated field, we have planted a sturdy enterprise,

and, relying upon the word of competent critics, as well as the evidences of our own senses, have brought it to a gratifying state of fruition.

No longer need the seeker after information concerning the relation of the Catholic Church and of Catholics to the progress and development of the Illinois country waste time and effort in a vain search for reliable information. In the principal libraries throughout the country, and in the homes of some thousands of our people, may be found today the volumes of the ILLINOIS CATHOLIC HISTORICAL REVIEW, containing more of the record of the Catholic Church and its association with the facts of history, especially in the Mississippi Valley, than has ever been collected and put in a state for preservation.

In the work in which we have been engaged we have never for a moment lost sight of the exalted character of our undertaking. Controversy is never courted, but we have effectively served notice upon all concerned that records in which the Church is concerned cannot be falsified, nor can Catholics be outraged with impunity. Whenever writers or speakers within our sphere have essayed to mis-state history, or misrepresent the part the Church has played in history, we have promptly and without apology called them to account.

So much for the past and present of the ILLINOIS CATHOLIC HISTORICAL REVIEW. What of the future?

THE FUTURE OF THE WORK

There have been some valuable by-products, so to speak, of the ILLINOIS CATHOLIC HISTORICAL SOCIETY; for instance, the aims of the Society are laid before some organizations of Catholic men and women, and these fortified by the work already accomplished have made such an appeal, that several such organizations, including the State Council of the Knights of Columbus, and several subordinate councils, and the State Court of the Catholic Order of Foresters, as well as other Catholic societies, have pledged co-operation and made substantial contributions of funds.

Observing the success attained through the ILLINOIS CATHOLIC HISTORICAL REVIEW, the editor has been entrusted with the preparation of the general history, contained in the massive volume "Archdiocese of Chicago," published in June, 1920, at the conclusion of the notable Diamond Jubilee observances. He has also been entrusted with the preparation of the manuscript of a history suitable for use in the schools, and with the preparation, in conjunction with a commission representing each diocese in the state, of a comprehensive history of the Church in Mid-America, to be completed by 1925, as a memorial of the 250th anniversary of the Church in the Illinois country. In somewhat the same connection a record is to be made of the activities of the Knights of Columbus in the State of Illinois, covering the quarter of a century since its introduction.

These activities are to proceed side by side with the work of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, and it should be sufficient for our purpose if we project the future of the ILLINOIS CATHOLIC HISTORICAL REVIEW for at least five years, or until this notable 250th anniversary.

The writer hereof has set himself the task of knowing intimately all that there is to be known that is of interest in connection with the history of this part of the world, and especially wherein it relates to the Catholic Church or things Catholic, and to put such knowledge in a condition to be preserved and made available to all who will read it. To that end, not only is it proposed

to study with care everything that any one else has written, but as far as possible to examine every document, every historic object and place within the scope of our projected work.

SACRED PLACES AND RELICS

Already I have afforded myself the pleasure of a visit to a few of the historic spots in the state, and an examination of a few of the notable relics of the earliest days of the Church still in existence. I have stood upon the summit of Starved Rock, and pictured to myself the passage of Father Marquette's lonely canoe, when he, on the 8th of April, 1675, with his two lay companions, landed almost in the shadow of that natural monument, and after three days' preparation planted the Catholic Church. In imagination I saw his successor Father Claude Jean Allouez, S. J., superintend the erection of a chapel on the rock, and in succession saw Father Rale, Father Gravier, Father Pinet, Father Bineteau and Father Marest celebrate the august Sacrifice, and minister to the spiritual needs of native Indians and pioneer Frenchmen.

In St. Louis, through the fine courtesies of Father Kenny and Father Garraghan, I held in my own hands and examined with my own eyes, the records, nearly two and one-half centuries old, of the baptisms, marriages and deaths, and other important events, as they occurred among the earliest white people to come to Illinois and their Indian neighbors.

A few miles out from St. Louis, on the Illinois side of the river, I visited the church established at Cahokia in 1699 by Father Pinet, and held in my hands the beautiful missal used there for many years in the celebration of the Holy Sacrifice, published in the year, 1667. At the same point I beheld a nonstrance used in the earliest days of the mission, with the date of its manufacture, 1717, stamped upon it. I visited the little church, erected near the site of the first church, built there in the year, 1797, still standing, as trim and trig and strong as though it were but recently built, and still in use by the congregation as a parish hall and meeting place,—undoubtedly the oldest building now standing in the Mississippi Valley. Just outside its walls I knelt silently for a moment at the grave of two of the 18th century missionaries whose work ended there and who there found repose from the hardships of missionary lives.

These are but a few of the historic spots and relics of which the Catholics, and, indeed the whole public, know too little.

THE VIA CRUCIS OF THE NEW WORLD

It was the invariable custom of the missionaries upon the establishment of a mission to set up a cross, rudely made, generally from a felled tree of the native forest. Beginning with the first landing of French pilgrims, the latter part of the 16th Century, at the mouth of the St. Lawrence, mission crosses were raised as exploration and settlement progressed, until at a date prior to the middle of the 18th century, there stood a row of crosses dotted all the way along the St. Lawrence, winding about the Great Lakes, and extending from Chicago up the Chicago River, down the Calumet to the Mississippi, and thence to the Gulf of Mexico. This *via crucis*, traversed by the martyr missionary, would be, if it were known, one of the marvels of American history.

We shall be able to find interesting employment in tracing out the spots where these crosses were raised, and reclaiming the record of their planting.

While doing so we shall all the time be drawing upon the hitherto hermetically sealed archives of Church, state, city and county, hidden at least, if not sealed, and coming to light now under the inspiration of a renewed interest in Catholic history, for which the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its mouthpiece, the REVIEW, can modestly claim some credit.

GRATIFYING SUCCESS

Without boasting, it may truthfully be said that our movement has succeeded. In the face of adverse conditions we have so far accomplished what we set out to do. If there was an obligation upon us to succeed in the past, that obligation has been multiplied by our success. Had we made a brave attempt and, under the difficult circumstances surrounding our beginning, failed, we could easily have been forgiven. The case is now different. We have passed the experimental stage,—the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its REVIEW are institutions,—institutions of the archdiocese of Chicago, and of the State of Illinois. We are not only interested in maintaining these institutions for our own sakes, but as well for the good name of the archdiocese and the ecclesiastical province that have approved them. We must succeed. To fail would now be a calamity; and to succeed we must at least maintain the standards we have set up.

It is gratifying to be able to give the assurance that there is only one thing that could stand in the way of success, and that is, means. Understand, we have had the means to carry on the work so far and are in a solvent financial condition. Financial difficulties are not apprehended, but we do stand in need of a financial guarantee that we have not yet attained. It is essential to the continued success of this enterprise that we shall be able, not only to discharge our financial obligations, but to count reliably upon being able to do so. If the time should come, and I do not apprehend such a time, when it is no longer practical to continue our work in at least as creditable a manner as it has been done in the past, it is my hope that the members will snuff out the enterprise at one thrust, and never, as has sometimes been the experience, permit our publication to dwindle away piece by piece, or depreciate in appearance or quality.

Let it be understood by all who shall take even a remote interest in this work, that those in active charge of the work propose to match their energies and their ability against the means of all those who believe in the project; and while the workers will be called upon for the heavier individual contributions, yet the effort of the others is in a sense more essential, for without it the work cannot continue.

PLANS OF FINANCE

It is the sincere hope that this meeting will devise ways and means by which the work of the Society can be made secure and permanent.

From the financial reports it is seen that we have had an average of less than \$3,500.00 a year. With this sum, due to the financial management of our Rev. President, Father Siedenbueg, we have made a creditable beginning. We have paid all bills and have a small balance, but we have largely begged our way; have been continually receiving favors, and always unable to give. Aside from a nominal salary of the Editor-in-Chief and of the Secretary, our officers

receive no compensation. We pay no office rents or expenses. Contributors are paid nothing and, in general, everything done for us, except that to which there is attached a fixed charge, is on the thank-you basis. Had we a certain income of \$5,000 a year, it would give us some leeway, and enable us to put something into promotion expenses. Had we a fixed income of \$10,000 a year, we could undertake anything appropriate to our work. That would enable us to compensate reasonably and decently those who work for us; to employ one or more field secretaries, a crying necessity, and to take steps for the extension of our circulation.

To secure a substantial income of this sort looks easy. If out of the two million people in the Mississippi Valley who must be interested in our work, and who are abundantly able to do so, only five hundred could be induced to contribute \$10.00 a year, for a limited period, that would assure us an income of \$5,000 a year, and if we could find one thousand such contributors, that would give us an income of \$10,000 a year.

On this Third Annual Conclave of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, and the 102nd Anniversary of the admission of our great State into the Union of States, let us reconsecrate ourselves to the task of putting in its true light the beneficent relationship between the great work of the Church and the discovery, development and progress of our beloved state.

JOSEPH J. THOMPSON.

